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A

VIEW OF CHINA,

FOR

PHILOLOGICAL PURPOSES;

CONTAINING

A SKETCH

OF

CHINESE CHRONOLOGY, GEOGRAPHY, GOVERNMENT, RELIGION & CUSTOMS.

DESIGNED

FOR THE USE OF PERSONS WHO STUDY THE

CHINESE LANGUAGE.

BY THE REV. R. MORRISON.

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PREFACE.

THE Materials contained in this Small Volume, were at first intended to be attached to the Chinese Dictionary, Printing by Order of the Honorable the East India Company; and to be bound up with it. However, as subjects of frequent reference, they will probably be more convenient, Printed in the present form, and bound up by themselves.

To avoid, in some degree, the excessive dryness of merely Foreign Names, Distances, and Dates, and to assist the mind of the Student in taking a comparative survey of the progress of human Society, during the same period of time in different parts of the world, a few of the most remarkable Persons, Inventions, and other Occurences, in the various regions of the Globe, as well as in China, are annexed to the Chronology, They occupy so little space, that no fair objection can be made to their insertion on the ground of swelling a new Book with things already very well known.

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The Court of Directors, and their Select Committee, at Canton, in China, continue their liberal encouragement of the Author's attempts to facilitate to Englishmen the acquisition of the Chinese Language. To the existing Committee,---the President Sir THEOPHILUS *J.* METCALFE, *Bart; and the other Members,* JOSEPH COTTON; *J. B.* URMSTON; *and J.* MOLONY, *Esqres., many thanks are due for their steady perseverance in supporting the Honorable Company's Chinese and English Press. A more general acquaintance with the Language, will, it may be hoped, by degrees, tend to promote a fuller, and an increasingly cordial understanding between two great Nations, whose amicable intercourse is much calculated to benefit both.*

To his friends, the President and Members of the Select Committee, with the other Gentlemen of the British Factory; to the Honorable the Court of Directors; and through them to his Country, the present small Work, is respectfully offered, by

THE AUTHOR.

JULY 26, 1817.

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A

S K E T C H

OF

CHINESE CHRONOLOGY, GEOGRAPHY, &c.

In proportion as a Person is ignorant of the History, Geography, Political and Religious Institutions, Local Customs and Opinions of a Country, is the Language of that Country difficult to him; and his liability to mistake the words and idiom of the Language, is in the same proportion. Hence, what is perfectly clear and explicit to a Native, is often dark and ambiguous to a Foreigner. To the latter, words and sentences do not call up the same associations as to the former; which circumstance causes either obscurity or error. There is a difficulty also in defining words by alluding to Institutions and Customs, respecting which the Reader is as yet uninformed.

A Dictionary therefore of a Foreign Language, ought to have annexed to it an outline of the History, Geography, Religion, Philosophy, Government and Customs of the Country. To do this fully, would swell an Introduction to an unusual length; and individual customs and opinions may be explained when words referring to them occur in the body of the work. But the Chronology, Geographical Divisions and Offices of Government, form each a connected series or system, which cannot without much tautology he explained in broken parts. Another reason for presenting to the Learner an outline of the Names of Places, Offices, &c. is, that Persons beginning Chinese are liable to suppose that every character must be defined singly, whereas the fact is, that there is scarcely a sentence in which there are not two or more characters understood as united, and which are not intelligible when taken apart. The several

characters which compose a name, either of a person, place, or thing, are not usually to be defined.

The following Chronological Table of the Reigns of the Chinese Emperors, is from a Comparison of the following Historical Works. 1st. 通鑑綱目 T'hung-këen-kang-mŭh, in 100 Volumes, by 朱夫子 Choo-foo-tsze, the celebrated Commentator on the Four-books;—2d. 二十一史 Urh-shĭh-yĭh-she, 'The Twenty-one Historians, in 282 Volumes;—and 3d. 綱鑑會纂 Kang-këen-hwuy-tseuen, in 34 Volumes, by 鳳洲 Fung-chow. Also, from a Table of the Cycles, published by Imperial authority, entitled 三元甲子 San-yuen-keă-tsze;—A Chronological Table called 歷代紀年便覽 Lĕĕ-tae-ke-nĕen-pëen-lan, is that which is here followed; in these there are slight discrepancies, which it is not the object of this Table to endeavour to adjust.

The Emperors of China, beside their proper Names, take a Title when they ascend the throne. This title is called their 國號 Kwŏ-haou, or 年號 Nëen-haou; in assuming which, they (用字取吉祥 Yung tsze tseu këih tseang) employ characters which denote something felicitous. When the Emperors die, another title is written on a tablet dedicated to them in the temples where they are interred. This title is called their 廟號 Meaou-haou. By the 國號 Kwŏ-haou, they are generally mentioned when quoting them for merely Chronological purposes; however, as previous to the 明 Ming Dynasty, many of the Emperors changed their Kwŏ-haou several times during the period of one reign, it is in this case more simple to use their Meaou-haou. The Kwŏ-haou does not appear to have been introduced till the time of 漢 Han.

The Meaou-haou is used when speaking of the Emperors personally, and is inserted in the Imperial Almanac, pointing out the day of their demise; which day is kept as a day of mourning, and of performing the rites of sacrifice to their manes. This is observed for five generations. When the sixth generation succeeds to these sepulchral honors, the first of the series is removed.

The name of the Dynasty is often used before the name of the Prince, as 明禎崇 Ming-ching-tsung, i. e. 'Ching-tsung of the Dynasty Ming.'

In making out this Table, though contrary to general practice, I begin at the present moment and ascend to antiquity. It is immaterial which mode is adopted.

That which I follow, appears to me the preferable one, because we are too apt to consider given periods of high antiquity as fixed with absolute certainty, when they are only probable. To come at the dates of past events, we must begin with the present moment, turn round and pass up the stream of time.

The Cycle of Sixty years, which the Chinese employ in their Chronology, is called 花甲子 Hwa-keă-tsze. A. D. 1816, is the 13th year of the LXXV Cycle, from the 61st year of the Emperor 黃帝 Hwang-te. Ten of the Characters employed, are called 十幹 Shĭh-kan, 'The ten stems;' or 天幹 T'hëen-kan, 'The celestial stems.' They are these, 甲乙丙丁戊己庚辛壬癸 Keă, yĭh, ping, ting, woo, ke, kăng, sin, jin, kwei. The twelve, called 地支 Te-che, 'Terrestial branches,' are these, 子丑寅卯辰巳午未申酉戌亥 Tsze, chow, yin, maou, shin, sze, woo, we, shin, yew, seŭh, hae. These are arranged in the following order.

寅	甲	51	辰	甲	41	午	甲	31	申	甲	21	戌	甲	11	子	甲	1
卯	乙	52	巳	乙	42	未	乙	32	酉	乙	22	亥	乙	12	丑	乙	2
辰	丙	53	午	丙	43	申	丙	33	戌	丙	23	子	丙	13	寅	丙	3
巳	丁	54	未	丁	44	酉	丁	34	亥	丁	24	丑	丁	14	卯	丁	4
午	戊	55	申	戊	45	戌	戊	35	子	戊	25	寅	戊	15	辰	戊	5
未	己	56	酉	己	46	亥	己	36	丑	己	26	卯	己	16	巳	己	6
申	庚	57	戌	庚	47	子	庚	37	寅	庚	27	辰	庚	17	午	庚	7
酉	辛	58	亥	辛	48	丑	辛	38	卯	辛	28	巳	辛	18	未	辛	8
戌	壬	59	子	壬	49	寅	壬	39	辰	壬	29	午	壬	19	甲	壬	9
亥	癸	60	丑	癸	50	卯	癸	40	巳	癸	30	未	癸	20	酉	癸	10

These Characters are applied not only to the Years, but also to the Months, Days, and Hours; as also to the points of the Compass. 丙子 Ping tsze 年 Nëen, i. e. the 13th. year of the Cycle, corresponds to A. D. 1816, and commenced on the 27th of January of that year.

A

CHRONOLOGICAL TABLE

OF THE

REIGNS OF THE EMPERORS OF CHINA.

The 大清朝 Ta-ts'hing Dynasty.

MEAOU-HAOU.	KWŏ-HAOU.	Reigned years.	Reign closed A. D.	First year of Cycle.
THE REGNING EMPEROR, A. D. 1816.	嘉慶 Kea-king. -	21		LXXV. 1804
高宗純皇帝 Kaou-tsung-shun-hwang-te	乾隆 Këen-lung.	60	1795	
世宗憲皇帝 She-tsung-hëen-hwang-te.	雍正 Yung-ching,	13	1735	LXXIV 1744
聖祖仁皇帝 Shin-tsoo-jin-hwang-te.	康熙 Kang-he,	61	1722	
世祖章皇帝 She-tsoo-chang-hwang-te.	順治 Shun-che,	18	1661	LXXIII 1684

REMARKABLE OCCURRENCES.

1789, 平定準噶爾後勒銘伊犁之碑曰 Këen-lung, after reducing the Chin-kŏ-urh (a Tartar tribe), and fixing the seat of the local Government at E-LE, raised there a Stone tablet, on which he wrote,

天之所培者人雖傾之不可極也.
天之所覆者人雖栽之不可植也.

'The tree which Heaven plants, though man should throw it down, he cannot eradicate it:

'The tree which Heaven casts down, though man should replant it, it will not grow.'*

The Emperor then upbraids the conquered people with the violence and murder which they had committed, at the same time that they 云興黃教敬佛菩薩 'Said, they promoted the Yellow (or Lama's) Religion, and worshipped the God Fŭh.' His Majesty, after mentioning his own good intentions, and the necessity under which he had been of subduing them, said, that their rebellion would issue in final good; 因禍而至福也 'Good would be educed from evil.' He adds, 天佑我皇清究非人力也 'What has been effected was by the aid which Heaven granted to the Dynasty Ts'hing, and not by human effort. (Vide, Ta-ts'hing-yih-t'hung-che.)

In the 35th year of the reign of Këen-lung, the 土爾扈特汗 Too-urh-hoo-tĭh-han, (or Han of Tourgouths) passed from their original settlement, and submitted to the Manchow Dynasty. They are said to have amounted to 數十萬衆 Several hundreds of thousands.

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* The sentiment contained in these lines, corresponds nearly with that dictated by the Almighty to the Prophet Jeremiah, "I have set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Jer. i. 10th.

1776, Këen-lung subdued 金川 Kin-chuen, otherwise called 苗子 Meaou-tsze.

1682, Subjected Formosa, called by the Chinese 臺灣 Tae-wan.

1795, 乾隆五十八年有西北極遠亘古不通中土之英吉利國越重海來朝 'In the 58th year of Këen-lung, the English, from the north west extremity of the world, and who from ancient times to the present, had never reached the middle land (China), passed over an immense ocean and came to the Court' of the Universal Sovereign. (Vide, Map of the World, published by authority, in the 59th year of Këen-lung.)

1735, During the 3d year of Yung-ching, in the Province of 湖北 Hoo-pih, a salt water-spring burst forth suddenly. The people obtained from it about 200 catties of salt daily.

Yung-ching the fourth son of Kang-he, was, in the beginning of his reign, greatly perplexed by the conduct of his brothers. He long threatened them with severe punishment, and argued, that he would be justified by posterity, in putting them to death. He proceeded to take from them all rank, and to shut them up in solitary confinement, surrounded by high walls. He took away their proper names, and gave them others, either unmeaning or ludicrous. One he called 塞思黑 Sih-sze-hih, 'Shut up to study darkness.' Ministers made out upwards of fifty charges against them, and requested that death might be inflicted. The Emperor made long speeches, saying, how much these unprincipled worthless brothers of his had vexed and distressed his father, and how richly they deserved death, at the same time he could not bring his mind to execute them; 'I must,' said he, 'think of it longer.' In the mean time Sih-sze-hih died in confinement. The Emperor was grieved, and softened towards another brother. He said, he felt an inclination to release him, but did not know how to act, and requested that his ministers would take the opinions of all the Viceroies, and leading Generals of the Empire. However, before an answer came, the brother died!

Yung-ching, 11th year, Importation of Ivory prohibited at Canton, to repress luxurious e egance.

A Viceroy, 岳鍾琪 took an oathof secrecy in order to obtain a confession, which he immediately divulged, and caused the death of the person who confessed.

1722, Kang-he had 活字 moveable types, of copper, cut in considerable numbers.

During a scarcity of coin, Këen-lung permitted them to be melted down, which he afterwards regretted much, and had 250,000 wooden types cut. The page of moveable types is commonly called 活版 Hwŏ-pan, or 活字版 Hwŏ-tsze-pan. The expression was, by the Emperor Këen-lung, deemed inelegant, and he changed the term to, 聚珍 Tseu-chin, 'Congregated Pearls.' Under the Dynasty 宗 Sung, moveable characters made of clay, baked hard, were used. The Writer of this, possesses an Imperial Work in 24 vols. entitled 欽定平苗紀畧 which was printed with moveable types; but it is by no means equal to good printing with wooden blocks, which are still, almost universally adhered to by the Chinese.

Kang-he, in his forty-ninth year, said, 'Since I ascended the throne, I have directed military operations to a great extent. I have crushed rebels, I have taken possession of Formosa; I have 降鄂羅斯 humbled the Russians.'

In the 22nd year of Kang-he, the population of the Empire is put down at 19,432,753 familes.—In his 50th year, the population was 20,111,380 families.

1738, The famous Pirate, who submitted to Kang-he, in his 23rd year, was called 鄭充壞 Ching-chung-shwang. The multitude were called together by Government to witness the 薙髮 tonsure of the Pirate Chief and his party. 施琅 She-lang, was opposed to him, and obtained the title of 靖海將軍 Tsing-hae Tseang-keun, 'Pacificator of the Seas.'

吳三桂 Woo-san-kwei, The famous Chinese General, who opposed the Tartars, during the closing years of the last Emperor of the Ming Dynatsy; and who, on the Capital being taken by the rebel 李自成 Le-tsze-ching, and the Emperor and his Empress having destroyed themselves, invited his late enemies the Tartars, to assist in expelling the rebel.

Woo-san-kwei fought for the Tartar Dynasty, during the whole of Shun-che's reign, and till the 10th year of Kang-he, when he rebelled. He was previous to this, denominated 平西王 Ping-se wang, 'The king, subjugator of the West.'. In the 17th year of Kang-he, he died unsubdued.

Woo-san-kwei's son during his father's life, was taken by the Government and destroyed; his grandson succeeded to the head of his party, but was soon overcome, taken, put to death, and had his lifeless head exposed to the multitude by

the Emperor's order. His grand-father's body was taken from its grave, cut to pieces, and parts sent to several Provinces of the Empire. His Majesty was overjoyed on the occasion; gave a banquet to ninety-three of his principal military officers, desired them to be at their ease; to talk and laugh in his presence; and urged them to drink, till from the quantity of wine which they had taken, it was necessary for the servants in waiting to carry them out. (Vide, Tung-hwa-lüh.)

1666, Tea first used in England.

1756,—146 Englishmen confined in the blackhole at Calcutta, 123 died

643-4, Shun-che, ascended the throne of China. The Meaou-haou of Shun-che's predecessor, is 太宗文皇帝 Tae-tsung-wăn Hwang-te. His Kwŏ-haou, A. D. 1636, was 崇德 Tsung-tĭh. A. D. 1627, it was 天聰 T'hëen-tsung. He changed the Kwŏ-haou during his reign. The family of 大清 Ta-ts'hing, in the Chronological Table, carry their Imperial genealogy one generation farther back. It commences in 1616, then the Kwŏ-haou was 天命 T'hëen-ming, 'By the decree of heaven.' The Meaou-haou is 太祖高皇帝 Tae-tsoo-kaou hwang-te. Their Court was then held in Manchow Tartary, at the place now called 興京 Hing-king.

1643, The 18th year of the reign of Charles I.

Shun-che required of the Chinese, the 薙髮 T'he fă, 'Eradication of the hair,' or Tartar mode of shaving the head, on pain of death. The obstinate omission of it, he declared to be an unpardonable crime. There was much opposition made to it, and some men of rank suffered in consequence.

1652, Shun-che reigned over 14,883,858 families, which at an average of six persons to a family, makes 89,000,000. (Vide Tung-hwa-lüh.)

1635, Tae-tsung-wăn Hwang-te, addressing his Courtiers, said, "I have read the Historical Works of the Chinese, and they abound with false glosses; there is no advantage can arise from an entire perusal of them. Do you study the Histories of 遼宗金元 Leaou, Sung, Kin, and Yuen, and select from them examples of men who diligently sought to improve in the art of Government, then our country will increase in felicity and glory." (Vide, Ta-ts'hing Shing Heun, vol. 2.)

1618, In the 3d. year of 天命 T'hëen-ming, corresponding to the 46th year of 萬曆 Wan-leĭh, the Manchow Prince, 征明臨行 about to enter on the sub-

jugation of the Chinese, wrote down 七大恨 'Seven great grievances,' of which he had to complain: on account of which, he felt high indignation, and which he was about to revenge. These he laid before Heaven, and 告天 announced them to the Deity in a solemn manner. His words are,

'Ere my Grandfather had injured a blade of grass, or usurped an inch of ground that belonged to Ming, Ming causelessly commenced hostilities, and injured him.——This is the first thing to be revenged.

'Although Ming commenced hostilities, we, still desirous of peace, agreed to engrave it on a stone, and take a solemn oath in confirmation of it, that neither Manchow nor Chinese should pass the respective limits; whoever dared to do so, should, the moment he was seen, be destroyed; and that the party which connived at any violation of this treaty, should be exposed to the judgments of Heaven. Notwithstanding this oath, Ming again passed the frontier with troops in order to assist a People called the Yĕ-hĭh.——This is the second thing to be revenged.

'When a subject of Ming passed over the frontier and committed depredations in my territory, I, agreeably to the oath above stated, destroyed him. But Ming turned his back on the former treaty confirmed with an oath, complained of what I had done; put to death an Envoy of mine; and having seized ten men on the borders, caused them to be slain.——This is the third thing to be revenged.

'Ming with troops, passed the frontier to assist the Yĕ-hĭh, and caused my Daughter, already betrothed, to have her destination changed, and be given to another person of the Mung-koo nation.——This is the fourth thing to be revenged.

'For many generations, I held as my frontier, the Chae-ho hill, and places adjacent; my people cultivated it; but Ming has refused to allow them to reap, and expelled them from thence.——This is the fifth thing to be revenged.

'The Yĕ-hĭh committed crimes against Heaven; but Ming acted with partiality and gave entire credit to their statements, whilst he sent a special envoy to me bearing a letter, in which he vilified and insulted me.——This is the sixth thing to be revenged.

'Formerly the Hă-tăh, assisting the Yĕ-hĭh, twice came and invaded me. I announced it to Heaven, and reduced the Hă-tăh. Ming formed a conspiracy

with him and others, to attack me and restore him his kingdom; and in consequence, the Yĕ-hĭh several times invaded the Hă-tăh territory.

'In the contentions of neighbouring states, those who obey the will of Heaven conquer; those who oppose the intentions of Heaven are defeated and destroyed. How can those who have died by the sword be restored to life! or those who have obtained the people, return them again! Heaven establishes the Prince of a great nation! Why does Ming feel resentment against my country alone?

'The Gĭh-lun, and other nations, united their forces against me, to invade me. Heaven rejected Gĭh-lun for commencing bloodshed; but my nation flourished as the Spring. Ming is now assisting the Yĕ-hĭh, who are under severe reprehension and wrath; and is thereby opposing the will of Heaven, reversing right and wrong, and acting in the most irregular manner.—This is the seventh thing to be revenged. 因此七恨是以征之 'To revenge these Seven Injuries, I now go to reduce to order (or, to subjugate) the Dynasty Ming.' 遂率騎步二萬 'And he forthwith headed 20,000 horse and foot.'' (Vide, Tung-hwa-lŭh, 1 vol. 15 page.)

The Ta-ts'hing family carry their traditional genealogy several generations farther back than what is here inserted. They say, The first supernatural intimation of the subsequent glory of the family, was given at 長白山 Chang-pĭh-shan, 'The Long White Mountain,' which was upwards of 250 le, or 60 miles high. On the top of it, was a lake, 80 le in circumference, from which sprung three rivers. It was there declared by a supernatural voice, 'This land 將生聖人統一諸國 will produce a Holy Man who shall unite in one all nations.'

At the foot of the mountain was a pool of water, at which, tradition says, three 天女 Celestial females came to bathe. After bathing, a divine bird, (神鵲 A divine magpie) holding in its bill a certain fruit, flew and placed it in the garments of 季女 one of the females named Ke. She swallowed it, and immediately brought forth a son, who could speak as soon as he was born, and whose person and figure were extraordinary. To him it was said, 天生汝以定亂國 'Heaven has born you to tranquillize disordered nations.' The name given him was 愛新覺羅 Gae-sin-keŏ-lo. After his birth, his mother dis-

appeared, and the boy having placed himself in a bark, floated down the stream of a river to a certain shore, where having ascended the beach, he broke off willows and framed a seat on which he sat down, in the wilderness. There were in that land contending Chieftains, who fought and killed many. One who went forth to draw water, saw the boy, and was astonished at his extraordinary appearance. Having returned, and told the people of the Clan, they came out and questioned him respecting his name and surname. He said, 'I was born of the Celestial Female Foo-koo-lun, and am ordained by Heaven to settle your disordered state.' All astonished said, 'Heaven has brought forth a Holy One,' and forthwith constituted him their Sovereign. They fixed their abo'e at the city Go-to-le, in the wilderness of Go-han-hwuy, on the east of the Long White Mountain. They denominated their country 滿州 Man-chow.

It happened after this, that the people of the state rebelled and killed all the family except one boy, whose name was 范察僅 Fan-chä-kin, who ran into the wilderness, and escaped from a rook or magpie alighting on his head, and which, being seen by his pursuers at a distance, was mistaken for a rotten trunk of an old tree. From this, the family was preserved from becoming extinct.* The next person of eminence, who is now termed the 六祖 Sixth Ancestor,† having revenged the murder of his family, and fixed himself in their former place of abode, he inherited the name of Gae-sin-keŏ-lo; and his descendants still retain the two last syllables of the name, and wear a red girdle to distinguish them. (Vide, Tung-hwa-lŭh.)

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* From the preservation of Fan-chä-kin, the Tartars venerate the magpie, and prohibit its being shot. They have an annual ceremony at the spot where this deliverance took place in commemoration of it.

† The 6th Ancestor is denominated in the Meaou-haou, 肇祖 Shaou-tsoo; the 5th, 興祖 Hing-tsoo; the 4th, 景祖 King-tsoo; the 3d, 顯祖 Hëen-tsoo; the 2d, 太祖 Tae-tsoo; and the 1st, or Shun-che, 世祖 She-tsoo. Tae-tsoo waged his first war about A. D. 1600, with 100 soldiers, and 30 suits of armour.

The 明 朝 Ming Dynasty.

MEAOU-HAOU	KWŎ-HAOU.	Reigned years.	Reign closed A. D.	First year of Cycle.
莊烈 Chwang-lëĕ, - - -	崇禎 Tsung-ching, - - -	16	1643	
熹宗 He-tsung, - - - -	天啓 T'hëen-k'he, - - -	7	1627	LXXII
光宗 Kwang-tsung, - - -	泰昌 Tae-chang, - - - -	1	1620	1624
神宗 Shin-tsung, - - - -	萬歷 Wan-leïh, - - - -	48	1619	
穆宗 Mŭh-tsung, - - - -	隆慶 Lung-king, - - -	6	1571	LXXI
世宗 She-tsung, - - - -	嘉靖 Kea-tsing, - - -	45	1565	1564
武宗 Woo-tsung, - - - -	正德 Ching-tĭh, - - - -	16	1520	LXX
孝宗 Heaou-tsung, - - -	弘治 Hung-che, - - - -	18	1504	1504
憲宗 Hëen-tsung, - - -	成化 Ching-hwa. - - - -	23	1486	
英宗 Ying-tsung, * - - -	正統 Ching-t'hung, - - -	8	1463	
代宗 Tae-tsung, - - - -	景泰 King-tae, - - - -	7	1455	LXIX
英宗 Ying-tsung, (restored)	天順 T'hëen-shun, - -	14	1448	1444
宣宗 Seuen-tsung, - - -	宣德 Seuen-tĭh, - - - -	10	1434	
明仁宗 Ming-jin-tsung, -	洪熙 Hung-he, - - -	1	1424	
成祖 Ching-tsoo, - - - -	永樂 Yung-lŏ, - - - -	22	1423	
惠帝 Hwuy-te, - - - -	建文 Këen-wăn, - - - -	4	1401	
太祖 Tae-tsoo, of LOW BIRTH.	洪武 Hung-woo, - - - -	31	1397	

* Taken by the Tartars.

REMARKABLE OCCURRENCES DURING THE DYNASTY MING.

1635, Regular Posts established from London to Scotland and Ireland.

1597, Watches first brought into England.

1589, Coaches first used in England.

1573, 萬歷二年建閘於蓮花莖 'In the 2nd year of Wan-leïh, was built the Macao barrier, on the isthmus called 'The stalk of the water-lily.'

1579, English East India Company incorporated.

明初用人不拘資格當開國之初急于求才且以官爵動天下而一時人才亦即出其中 'In the beginning of the Dynasty Ming, the Government, in employing men, paid no regard to their rank. In commencing the Dynasty, there was an urgent demand for talents; and the Empire being roused by the hope of rank and nobility, the human intellect at once rose above mediocrity.'

明初有火車火傘大二三將軍等砲 'At the commencement of the Dynasty Ming, they had fire-chariots, fire-umbrellas and guns, which they called The Great General, the Second, and the Third General,' &c.

國初止有神機火槍一種而佛郎機子母砲烏嘴銃皆後出 'At the beginning of the Dynasty, they had only a kind of musket called Shin-ke-ho-tseang. The guns and muskets of the Franks (or Europeans), all appeared afterwards.' 今之鳥槍 'The Neaou-tseang, or fowling pieces of the present day.' The soldier's match-lock, is now called a Neaou-tseang.

1535, 澳夷西洋族自嘉靖三十年來 'Macao Foreigners, a tribe from the Western Ocean (Europe), began to come from the 30th year of Kea-tsing.' (Vide, Gaou-mun-ke-leŏ.)

1522, 銘彈則嘉靖四十三年始 'Lead bullets were first introduced in the forty-third year of Kea-tsing,' (Vide 叢考 Tsung-kaou, 8 vol.) 鳥槍則起于嘉靖倭人入內地有被擒並得其銃途令所擒之倭教演中國人 'Muskets were introduced during the reign

of Kea-tsing. Japanese entered the country, and with their muskets were taken. The Japanese thus taken were ordered to teach the Chinese.'

1563, Knives first made in England.

1561, Pins first used in England, before which ladies used skewers.—Silk stockings first used in England.

1534, Reformation in England.

1539, Cannon began to be used in ships.

1499, North America discovered for Henry VII. by Cabot.

1497, Portuguese pass the Cape of Good Hope.

1494, Algebra first known in Europe.

1492, America discovered by Columbus, a Genoese, in the service of Spain.

1446, Vatican Library founded at Rome.

1340, Gunpowder and Guns first invented by Swarts, a Monk of Cologne.

1423, In the reign of 永樂 Yung-lo, 北京 Pih-king (or Pekin), first became the capital.

嘉靖三十二年番舶趨濠鏡者.言舟觸風濿水漬濕貢物.願暫借濠鏡海地晾曬.海道副使汪柏許之.時僅草舍數十間.後商人謀利者.漸運磚瓦木石爲屋.佛郎機遂得混入.番人入居澳自汪柏始 'In the 32nd year of Kea-tsing, (People in) foreign vessels came to Macao, and affirmed, that having encountered a gale of wind, the ships were leaky, and the articles of tribute had become wet and damp;—it was desired, that Macao, on the sea-coast, might be allowed them to dry their goods. Wang-pih, the (Chinese) officer on the coast permitted it. At that time, they erected merely a few mat sheds, but afterwards, trading people desirous of gain, caused to be brought thither bricks, tiles, wood and stone, of which they made houses. The Franks (a general term for Europeans) thus obtained a clandestine entrance. European foreigners obtaining a residence in Macao, originated with Wang-pih.' (Vide, Heang-shan-hëen-che.)

1588, The Japanese repeatedly pillaged the coast, which gave much uneasiness of mind

to the Emperor. He requested the advice of 方鳴謙 Fang-ming-këen, who, he said, had been long acquainted with naval affairs. Ming-këen, gave it as his opinion, in reply to His Majesty, that as the Japanese came by sea, they must be repelled at sea. 'Let there be built,' said he, 'a long shore at certain distances, places of defence, occupied by land troops; and between them let vessels of war be stationed. Thus in all probabity the Japanese will be unable to land, or if they do, it will be impossible for them to spread themselves. Further, instead of oppressing the coast with troops brought from a distance, let every fourth man of the inhabitants be required to bear arms.' To this proposal His Majesty assented. Fifty nine towns were built along the coast, and fifty-nine thousand men chosen to defend them.

1394, Population is stated at 16,052,860 families; 60,545,812 persons. (Vide, Kang-këen-e-che.)

1370, 倭寇山東 'The Japanese pillaged Shan-tung. In the same year, the new Emperor summoned to his presence the ministers of the late Dynasty, and questioned them respecting 元政得失 Those parts of the administration of the Dynasty Yuen, which were successful, and those which failed. Fung-yih, one of the ministers, replied, 元有天下以寬得之亦以寬*失之 'Yuen obtained possession of the Empire by clemency; and by clemency lost it.' The Emperor said in answer, 'I have heard only of clemency being the means of obtaining possession of a people; I have not heard of clemency being the cause of losing them,' 夫步急則躓弦急則絕民急則亂居上正當用寬 'He who walks hastily will stumble; the bow-string drawn violently will break; and the people pressed hard will rebel. Those who occupy high stations ought, in an especial manner, to exercise clemency.' The Sovereign Ke, of the late Dynasty, was given up to indulgence and pleasure, he lost his Empire by remissness, but by no means from clemency.' (Vide, Kang-këen-e-che, 38 vol.)

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* 寬 K'hwan, that is literally, 'Broad; breadth;' liberality; lenity; clemency.

The 元朝 Yuen Dynasty.

MEAOU HAOU.	KWŎ-HAOU.	Reigned years.	Reign closed A. D.	First year of Cycle.
順帝 Shun-te, or 順宗 Shun-tsung,	元統 Yuen-tung, 至元 Che-yuen, and 至正 Che-ching,	35	1366	LXVIII 1384
文宗 Wăn-tsung,	天歷 T'hëen-lĕĕ, and 至順 Che-shun,	5	1338	
明宗 Ming-tsung,	天歷 T'hëen-lĕĕ, - - - - -	1	1333	
泰定帝 Tae-ting-te	泰定 Tae-ting, 致和 Che-ho, - -	5	1332	
英宗 Ying-tsung, -	至治 Che-che, - - - - - - - -	3	1327	LXVII. 1324
仁宗 Jin-tsung, -	皇慶 Hwang-king, 延祐 Yen-yew, -	11	1324	
武宗 Woo-tsung, -	至大 Che-ta, - - - - - - - - -	4	1313	
成宗 Ching-tsung,	元貞 Yuen-ching, 大德 Ta-tĭh, - -	13	1309	
世祖 She-tsoo, -	至元 Che-yuen.* - - - - - - - -	15	1296	

* 至元 Che-yuen, is the Hoo-pi-li, or Coblai of European Writers. The Chinese write his proper name 忽必烈 Hwŭh-peĭh-lĕĕ.

REMARKABLE OCCURRENCES DURING THE DYNASTY YUEN.

元世祖 The first Emperor of the Yuen Dynasty, 遣使窮河源 'Sent persons to discover the source of the Yellow River. The narrator observes, that the river was co-eval with the creation, and that although the shiftings of its course were various, they were beyond the controul of human strength; and to search for its source was in vain. With this Dynasty, however, the Grand Canal originated, which has been an incalculable benefit to the Empire ever since.

元世祖召天祥 The first Emperor of the Dynasty Yuen, called for T'hëen-tseang, one of the ministers of the late fallen family, and said to him, 汝移所以事宋者,事我,當以汝爲相矣 'If you will transfer to me that service which you performed to Sung, I will forthwith make you a minister of state.' The other replied, speaking of himself, 天祥爲宋宰相,安事二姓,願賜之一死足矣 'T'hëen-tseang, was the minister of Sung; how can he serve masters of different names! He desires that death may be conferred upon him, that will satisfy all his wishes.' The Emperor hesitated. The attending officers advised compliance with his arrogant request; and an order was immediately given to carry him out to the market place, and there put him to death. 臨刑妹從容 when about to suffer, he displayed the greatest ease and composure, saying to the Executioners, 吾事畢矣 'My work is finished!' He died at the age of 47. In his girdle were found written, sentences taken from the Sages Confucius and Mang-tsze, with reflections upon them. When his corpse was received by his wife, its countenance, exhibited the same appearance that it possessed when animated by the soul of her departed husband. T'hëen-tseang is greatly admired and praised by the Chinese Historians. (Vide, Kan-këën-e-che.)

順帝十一年 In the 11th year of Shun-te, (a most dissipated and worthless Emperor), extensive surveys were made to find the level of various parts of the

Country; and great efforts were employed in reference to the Grand Canal. 170,000 men, soldiers and people, were employed 開黃河故道 to open the former bed of the Yellow River, in which they succeeded, and caused the waters to alter their course and resume their wonted channel.

1366, Foreign Commerce at Canton, stopped one year and opened the next.

元時西北疆最大 'In the beginning of Yuen, the North-west boundary (of the Empire) was most extensive.' Since the conquests of Këen-lung, those boundaries are probably much exceeded.

古來佛事之盛未有如元朝者 'The Religion of Füh never prevailed so much as in the time of Yuen.' 八仙之說出于元人 'The story of the Pă-sëen (or eight genii), arose in the time of Yuen.'

今所用紅帖則自劉瑾始也 'The use of red paper visiting cards, commenced with Lew-kin,' who lived during the reign of Ying-tsung. Before that time, white paper was used; and at an earlier period, pieces of wood with the name engraven on them.

元學則尚老莊 'In the time of Yuen, the schools of (the Philosophers) Laou-tsze, and Chwang-tsze, were chiefly attended to.'

世祖徵礮匠西域阿老瓦丁與其徒赤思馬因 'The first Prince of the Dynasty employed stone-throwing engine makers from the west. (Two 回回 Mohammedans,) O-laou-wa-leaou, and his pupil Yih-sze-ma-yin.'

1324. Foreign Trade regularly restored.

1320, Gold first coined in England.

1309, Tallow candles so great a luxury in Europe, that splinters of wood were used in England for lights.

1302, Mariner's Compass, by Gioia, of Naples.

1298, Wine, in England, sold in Apothecaries' shops.

1296, Foreign Commerce at Canton interrupted for a time.

1281, An Imperial order was given 焚毀道書 'To burn the books of the sect Taou.' 帝信桑門郎沙門 'The Emperor believed the Sang-mun,' i. e. the Sha-mun, or Priests of Buddah. One stated to His Majesty, that the 道德經 Taou-tïh-king alone was published by 老子 Laou-tsze, the founder of

the sect; all other books possessed by them were spurious productions of persons who lived subsequently. His Majesty directed 悉焚之 to burn them all without exception. "Alas! says the Historian, that the Emperor seeing the fallacy of the Books of Taou, should yet esteem those of Buddah as true. He ran to the same extreme on the one hand that some of the Emperors of the preceding Dynasty did on the other. They were misled by the pretensions of the sect Taou, and persecuted that of Buddah. They were equally partial and equally under the influence of erroneous principles." ——No other than the principle of toleration will prevent mutual persecution; it alone is fitted for universal use.

1280, 大發兵擊日本 'A large army was sent to attack Japan.'

The Historian of the Dynasty 元 Yuen, inserts some notices of the ancestors of 忽必烈 Hwŭh-pĕih-lĕĕ. His grandfather was 成吉思可罕 Ching-keĭh-sze-k'ho-han, Zenghisk'han, or Ginghisk'han. His elder brother by the same mother, was 蒙哥 Mung-ko (the Mogul?), who succeeded to his grandfather's throne, and held his Court at 斡難河 Kwan-nan-ho. About 1252, he directed his brother 忽必烈 to rule the 蒙古 Mung-koo's and 漢地民 Chinese. In 1624, he ordered the 塔塔兒 Tă-tă-urh, 'Tartars,' to 帶征欣都思怯失迷兒 go to reduce the Hin-too-sze, 'Hindoos,' and Kĕĕ-shĭh-me-urh, 'Cashmere.' They found there, it is said, an immense quantity of gems and treasure.

At this time, and previous to it, the people of the North-east and North-west, held alternately a considerable part of the Chinese Empire. The 東遼 Tung-leaou, and 西遼 Se-leaou, (the Western and Eastern Tartars), the people called by the Chinese 金國 Kin-kwŏ, and 元 Yuen, (the Empire of Zenghisk'han) contended with each other, and against the Chinese. Chinese Historians devote a considerable portion of their works to these foreign Sovereignties, but do not admit them among the legitimate Emperors of China. Yuen, finally prevailed over all competitors, as well as the Chinese Dynasty 宋 Sung.

The 宋朝 Sung Dynasty.

Also distinguished by 南宋 Nan-sung, or 大宋 Ta-sung.

MEAOU-HAOU.	KWŎ-HAOU.	Reigned years	Reign closed A. D.	First year of Cycle.
帝昺 Te-ping, - -	祥興 Tseang-hing, - - - - - -	2	1281	
端宗 Twan-tsung,	景炎 King-yen, - - - - - - -	2	1279	
恭宗 Kung-tsung,	德祐 Tĭh-yew, - - - - - - - -	2	1277	
度宗 Too-tsung, -	咸淳 Hau-shun, - - - - - - -	10	1275	LXVI 1264
理宗 Le-tsung, - -	嘉熙 Kea-he, 淳祐 Shun-yew, 寶祐 Paou-yew, 開慶 Kae-king, 景定 King-ting, 紹定 Shaou-ting, &c.	40	1265	
寧宗 Ning-tsung, -	慶元 King-yuen, 嘉泰 Kea-tae, &c. 開禧 Kae-he, 嘉定 Kae-ting, &c.	30	1225	
光宗 Kwang-tsung,	紹熙 Shaou-he, - - - - - - -	5	1195	LXV 1204
孝宗 Heaou-tsung,	隆興 Lung-hing, 乾道 Kan-taou, 淳熙 Shun-he, - - - - - - - -	16-17	1190	
高宗 Kaou-tsung, -	建炎 Këen-yen, 紹興 Shaou-hing,	36	1163	
欽宗 Kin-tsung, -	靖康 Tsing-kang, - - - - - - -	1 or 2	1127	
徽宗 Hwuy-tsung,	建中靖國 Këen-chung-tsing-kwŏ, 崇寧 Tsung-ning, 大觀 Ta-kwan, 政和 Ching-ho, 重和 Chung-ho, 宣和 E-ho, - - - - - - - -	25	1125	LXIV 1146
哲宗 Chĕ-tsung, -	元祐 Yuen-yew, 紹聖 Shaou-shing, 元符 Yuen-foo, - - - - - - -	15	1100	LXIII 1084

[Continued on page 22.]

REMARKABLE OCCURRENCES DURING THE DYNASTY SUNG.

The first Emperor of the Dynasty 宋 Sung, was raised to the throne by the Generals of the army, on account of the minority of 恭帝 Kung-te, who succeeded his father at seven years of age. The Generals about to attack the Northern hordes, disliked the idea of fighting under the rule of a child, who could not know or reward their services. They therefore determined among themselves to raise 匡胤 Kwang-ying, a servant of the deceased Monarch to the Sovereignty, and immediately dispatched a messenger, who found him lying under the influence of wine, and in that state, communicated to him the decision of the army. 未及對.黃袍已加身矣 'Ere he had time to reply, the yellow robe (the badge of sovereignty) was already applied to his person.' How like the bestowment of the Purple in the days of Rome's decline!

1281, The custom of colouring the nails with the red 鳳仙花 Fung-sëen flower, commenced during this Dynasty. The 回回婦 Mohammedan women are said to be fond of it.

木棉布 Cotton cloth first made under this Dynasty.

Some writers place here 活字 Hwùh-tsze, or Moveable Characters, made of burnt clay and placed in a frame.

1275, Marco Paulo, the Venetian Traveller.

火器古已有之非火藥製也 'Fire machines in war were used in ancient times, but not with powder.' What were called 礮 Paou, or 砲 Paou, were machines for throwing stones. They could throw them from 1 to 200 paces. 火砲 Ho-paou, 'Fire engines,' commenced during this Dynasty, amongst the Tartars. Lime and sulphur (they say), were enclosed in paper, which when thrown into ditches that surrounded the walls of towns, exploded when coming in contact with water, and annoyed the beseigers. 魏勝 Wei-shing, made engines for throwing stones, in which he used powder. His powder was made of 硝石硫磺梢炭 'Saltpetre, sulphur, and willow charcoal.' These, it is said, were the commencement of the powder and guns used in later ages.

The Dynasty Sung. (Concluded.)

MEAOU-HAOU.	KWŎ-HAOU.	Reigned years	Reign closed A. D	First year of Cycle.
神宗 Shin-tsung, -	熙寧 He-ning, 元豐 Yuen-fung, -	18	1085	
英宗 Ying-tsung, -	治平 Che-ping, - - - - - - - - -	4	1067	
仁宗 Jin-tsung, - -	康定 Kang-ting, 慶歷 King-lĕĕ, 皇祐 Hwang-yew, 至和 Che-ho, 嘉祐 Kea-yew, - - - - - -	41-49	1063	
眞宗 Ching-tsung,	咸平 Han-ping, 景德 King-tĭh, 大中祥符 Ta-chung-tseang-foo, 天禧 T'hëen-he, 乾興 Kan-hing,	25	1014	LXII 1024
太宗 Tae-tsung, - -	太平興國 Tae-ping-hing-kwŏ; 雍熙 Yung-he; 端拱 Twan-kung; 淳化 Shun-hwa, 至道 Che-taou.	22	989	
太祖 Tae-tsoo, - -	建隆 Këen-lung; 乾德 Kan-tĭh; 開寶 Kae-pŏu. - - - - - - -	17	967	LXI. 964

景定八年 'In the 8th year of King-ting, pearls and ornaments of gold for head dresses, were prohibited by law at Canton.

宋寧宗開禧二年羣臣共上尊號曰成吉思可汗 'In the second year of Kae-he, of the Dynasty Sung, all the ministers of state, accosted the (Tartar) Lord, by the honorable title of Ching-keĭh-sze-k'ho-han, (Genghisk'han). The birth of one of his ancestors, is represented as extraordinary. The mother dreamt that she saw 白光自天而下化金色神人趨臥榻 'A white light descend from heaven, which was transformed into a golden coloured divine person, who approached the bed. She awoke in a fright, and found that she had conceived a son, who on his birth, was called 孛端义兒 Po-twan-che-urh. The boy was remarkable in his appearance; was thoughtful and silent, and by the people of the family, thought silly. His mother, however, affirmed that he was not silly; that his sons and his grandsons would become great and glorious. Zenghisk'han, a 蒙古人 Mung-koo man, was the fifth in descent from the wonderful boy. His name was 鐵木眞 Tëĕ-mŭh-chin, which denotes 武功也 Military glory, which name was given him by his father, from his 手握凝血 'Hand grasping when he was born, a ball of clotted blood.'

1233, Houses in London still thatched with straw.

1200, Chimnies not known in England.

1180, Glass windows first used in England.

1172, Ireland taken possession of by Henry II.

朱夫子 Choo-foo-tsze, the famous Commentator on the Four-books.

1100, The first Crusade.

1085, Justices of the Peace first appointed in England.

1080, Tower of London built.

東都 Tung-too, Chinese Capital in Honan.

1066, William the Conqueror.

1065, Turks take Jerusalem.

989, Paper made of Cotton rags, was in use in Europe, A. D. 1000; that of linen rags, 1170. Manufactory introduced in England, at Dartford, 1588.

宋神宗 Shin-tsung, of this Dynasty, was a person exceedingly desirous of

ruling well. He was diligent, and he was economical. Yet, notwithstanding the possession of these good qualities, from an erroneous choice of a minister, 王安石 Wang-gan-shïh, he is said to have pursued measures, which commenced the ruin of the house of Sung.

Wang-gan-shïh, was a learned man, not well acquainted with the state of the eastern world; 狷狹少容泥古 'Hasty, narrow minded, and bigotedly attached to every thing contained in the ancient books of the Chinese.' When the Emperor asked him what he thought of the rule of 唐太宗 Tang Tae-tsung, he exclaimed, "What did Tae-tsung ever perform! 陛下當法堯舜 Your Majesty must imitate (the two first kings of our race) Yaou and Shun." The Emperor in opposition to the advice of all his other statesmen, gave the chief direction of affairs to Gan-shïh; and he forthwith set about changing every part of the government to his views of the ancient Classics. The other ministers vehemently opposed him for a time. One of them in the Emperor's presence, after a long and unsuccessful debate, fell down, and died from vexation When they found their opposition ineffectual, many of them retired from office. One of them said, to the Emperor, 大抵小人惟喜動作生事則其閒有所希覬 'It is a general rule, that bad men are fond of stirring up and creating a piece of work, because in the midst of the commotion they have something to hope for; 若朝廷守靜則事有常法小人何望哉 but if Your Majesty will adhere to a steady quiet system, then things will acquire and go on in a constant regular mode of government; and what will bad men have to hope for!"—That no alteration or improvement should be made in governments, is of course absurd; at the same time it will be found true, that speculative universal innovators, who, either like Wang-gan-shïh, think that the ancients were infallibly right in every thing, or like some modern Europeans, think they were right in nothing, are 小人 either bad or weak men, and enemies to the peace of mankind

One of Gan-shïh's measures was, to form a kind of Militia, 保甲卽義勇民兵 to which the people had so great an aversion, that 民截指斷腕以避丁者 some of them cut off their fingers and hands to avoid being enrolled. (Vide, Kang-këën-e-che.)

英宗四年 'In the fourth year of Ying-tsung, Canton was first walled in, at the expense of 50,000 Tales, surrounding a space of seven le, about two English miles; previous to that, 民悉野處田 the people all lived in the fields. It was done as a defence against the people of Cochinchina, who frequently invaded and plundered Canton. Cochinchina was at that time called 交趾 Keaou-che, which was during the same Dynasty, changed to 安南 Gan-nan, its present name.

仁宗元年禁廣南巫覡邪術 'In the first year of Jin-tsung, the arts of witches and wizards, (women and men who pretended they could see spirits) were prohibited at Canton,' which was then called Kwang-nan.

眞宗 In the 7th year, 12th moon, of the reign of Ching-tsung, 日食不應 An Eclipse of the sun, which the Astronomers predicted, did not take place. On this occasion the Ministers congratulated His Majesty, as if the Heavens for his sake had dispensed with so unlucky an omen. The Historian who relates this circumstance, cannot help noticing the ignorant and ridiculous flattery exhibited by this congratulation. It was more probable that the course of nature was altered, than that the Imperial Astronomers were mistaken!]

The last Emperors of the Dynasty 宋 Sung, were pursued by the conquering Tartar barbarians of the subsequent Dynasty 元 Yuen, to 惠州 Hwuy-chow, in the Province of Canton. On taking some of the towns, they 車裂 tore to pieces, by fastening to carts the Generals who withstood them, and 屠其民血流有聲 butchered the people in such numbers, that the blood flowed in sounding torrents. From Hwuy-chow, the Emperor 恭宗 Kung-tsung, and great numbers of the Court and Army betook themselves to sea, where finally in despair, 陸秀夫 Lŏ-sew-foo, having first thrown over-board his own wife, addressing the Emperor said, "Since the affairs of the country have come to this state, you ought now to die; your Majesty now suffers the lowest degree of degradation; you ought not to suffer it longer." So saying, he bore the Emperor with himself to immediate death, by drowning in the sea. An immense number of the Court and Army followed their example. History says, that some days afterwards, the sea cast up 100,000 dead bodies.

The 五代 Woo-tae, or Five Dynasties.

後周 HOW-CHOW.

MEAOU-HAOU.	KWŎ-HAOU.	Reigned years.	Reign closed A. D.	First year of Cycle.
恭帝 Kung-te, - -	.....	½	950	LXI. 964
世宗 She-tsung, -	顯德 Hëen-tĭh - - - - - - - -	6	950	
太祖 Tae-tsoo, - -	廣順 Kwang-shun. - - - - - - -	3	944	

後漢 HOW-HAN.

隱帝 Yin-te, - - -	乾祐 Kan-yew. - - - - - - -	3	941	
高祖 Kaou-tsoo, -	天福 T'hëen-fŭh. - - - - - -	1	938	

後晉 HOW-TSIN.

齊王 Tse-wang, - -	天福 T'hëen fŭh; 開運 Kae-yun, -	4	937	
高祖 Kaou-tsoo, -	天福 Thëen-fŭh. - - - -	7	935	

後唐 HOW-TANG.

廢帝 Fei-te, - -	清泰 Ts'hing-tae, burnt himself to death	2	926	
閔帝 Min-te, - -	應順 Ying-shun, (reigned 3 months.)		924	
明宗 Ming-tsung, -	天成 T'hëen-ching, 長興 Chang hing	8	924	
莊宗 Chwang-tsung,	同光 T'hung-kwang. - - -	3	916	

後梁 HOW-LEANG.

末帝 Müh-te, - -	乾化 Kan-hwa, 貞明 Ching-ming.	10	913	
太祖 Tae-tsoo, - -	開平 Kae-ping, 乾化 Kan-hwa.	6	903	LX. 904

REMARKABLE OCCURRENCES DURING THE FIVE DYNASTIES.

後周太祖姓郭 Kŏ, the first Emperor of the short Dynasty How-chow, was of mean parentage. In his childhood, he had a bird marked with ink on his neck, from whence he was nick-named 郭雀兒 'Sparrow Kŏ.' He served the last Emperors of the preceding Dynasty, and fought against the northern barbarians. He gained the affections of the army, usurped the name of Emperor; returned, and attacked his Master, who attempted resistance, but was defeated; fled; overtaken and murdered in a peasant's house.

950, 300 Priests sent from China to India.

後漢高祖姓劉 Lew, the first Emperor of the How-han, was a foreigner of the 沙陀部 Sha-to tribe. He held a military command when the 契丹 Ke-tan Tartars overcame 晉 Tsin. The Chinese Imperial throne thus becoming vacant, he usurped it, and having occupied it two years, died.

938, 門帖 Mun-tĕĕ, or 桃符 Taou foo, A kind of spell to drive away, or keep out evil spirits, introduced. It consists of the four words 神荼 Shin-too, and 鬱壘 Yŭh-luy, which are the names of two deities; one of which is pasted against each side of the door.

晉高祖姓石 Shĭh, the founder of the Dynasty Tsin, was a foreigner from the West. He held his chief military command under Tang. He gave sixteen districts to the Tartars on condition that they should acknowledge him as Emperor. They conferred the title upon him, and he usurped the throne; which he filled seven years, and died in his 51 year.

937, Chinese Priest travelled 12 years in the west; he was 6 years in India.

935, Printing introduced to the notice of the Emperor, by a Minister of State, 馮道 Fung-taou, and some of the Classics printed by his recommendation. Fung-taou is worshipped by the Type-cutters, but execrated by the Historians as a supple time-serving man, who paid his court to five different and contending Sovereigns.

後唐莊宗姓李 Le, the first Sovereign of the How-tang Dynasty, was a foreigner from one of the small states on the west of China. He made himself useful against the enemies of 晉 Tsin, obtained a high situation in the army, succeeded to the throne of the kingdom; destroyed the Leang Dynasty, and styled himself Emperor. He enjoyed this dignity three years, and was murdered by a kind of court buffoon, in the 35th year of his age. (Vide, Kang-këen-e-che.)

924, Printing invented according to Du Halde.

916, 李後主 Le-how-choo, who ordered his concubine to bind up her feet. 婦女弓足不知起於何時有謂起於五代李後主令宮嬪官娘以帛繞脚令纖小作月狀由是人皆倣之 'It is not known when the bow-foot (small foot) of females was introduced. It is said, that it arose in the time of the Woo-tae, or Five Dynasties; that Le-how-choo ordered his concubine, Yaou, to bind her foot with silk, and cause it to appear small, and in the shape of the new-moon. From this sprung the imitation of every other female.'

梁太祖姓朱 Choo, the first Emperor of the Dynasty Leang, was the son of a country school-master. He joined himself to a gang of robbers, who afterwards submitted to the Government. The existing Emperor conferred a name, 全忠 Tsuen-chung, denoting 'Perfectly faithful' on Choo, and with the name, the highest situation in the army, at that time called 軍節度 Keuen-tsëë-th'oo. At first, his wife, then a rigidly correct and intelligent woman, for whom he felt respect and awe, kept him in order; but after her death, he became abandoned as before, and having debauched his own son's wife, was murdered by him. 朱全忠 Choo-tsuen-chung, after surrendering himself to the Government, on seeing the decline of the party, commenced his atrocities by becoming the tool of the Minister 崔胤 Tsuy-ying. This minister thought, that the Eunuchs, who were numerous, and some of them clever, shared his influence over the Sovereigns mind, and he therefore determined to exterminate them. He endeavoured first to persuade the Monarch that it was necessary to do so. The Monarch, however, argued that there were many good amongst them, and it would

be quite sufficient in the present instance to select a few of the worst, and punish them as examples to the rest. This however, was not enough to satisfy the malice and ambition of the Minister. His hostile views came to the knowledge of the Eunuchs, and they began to intrigue against him. The Minister, by feasting, flattery and tears, made friends with the General, and called him to Court with his army under pretence of opposing his force to another military Commander, who wished to dictate to the Emperor. Having despatched sixteen persons of the opposite party; he caused at one imperial residence, seventy Eunuchs to be murdered, and ninety at another place. When the Emperor appeared, he put on mourning, and affected to weep; bowed to the ground, and submitted himself to the punishment which he professed to deserve. The Emperor shed tears; took off his girdle and conferred it upon him. The Minister's malice was still but partially gratified. He therefore represented to the Emperor that the remaining Eunuchs amounting to several hundreds, were preparing to usurp the Government, it was absolutely necessary to destroy them. The Emperor submitted, and Tsuen-hung sent in his soldiers, who drove out the miserable Eunuchs and murdered them in cold blood. Their doleful cry of murder and injustice extended through every part, and far beyond the precincts of the palace.

By the Minister's influence, Tsuen-chung was ennobled, and had the title of King conferred on him. He then began to discover the final object of his ambition. The Minister perceived it; was alarmed for the consequences; and though he still kept up appearances of friendship with the General, (or as he now was called the King) he cherished very different views. Tsuen-chung observed it, and fearing that the Minister would oppose him, he caused him and several of his friends to be murdered. He now determined on the removal of the Emperor, and sent a written request to that effect, accompanied by a military force. The message was communicated whilst 上御延喜樓 His Majesty was at an entertainment in the Gallery of Joy. Before he had time to descend, the Court and people were hurried off by force, and, amidst lamentations for their own fate, with curses on the head of the Minister, for calling in Tsuen-chung 傾覆社稷 to overturn the throne and the altar, crowded the roads. As the Emperor

passed, the people 呼萬歲 called out, Wan suy, 'Ten thousand years,' live for ever! He replied with tears, say not Wan suy, for I shall never again be your Sovereign. For a time, he and his Queen, like many persons bereaved of hope, foolishly gave themselves up to grief and to drinking. At last, Tsuen-chung sent two of his creatures, with a hundred men, who after having killed the attendants forced their way into the chamber of the Emperor, where having just risen from a fit of intoxication, with a single garment upon him, he ran round a pillar, to escape his murders in vain. They pursued and killed him. When information of this was brought to Tsuen-chung, he threw himself upon the ground, and burst out in a tone of the most bitter lamentation, weeping most violently, and saying, 奴輩負我.令我受惡名於萬代 'The slaves have disobeyed me, and will cause my name to be infamous to ten thousand ages!' He forthwith directed that his two agents in the murder of the Emperor should be put to death. One of them, 友恭 Yew-kung, in going to execution 呼曰賣我以塞天下之謗如鬼神何 'Called out saying, I am sold a victim to stifle the reproaches of the world, but how will it appear to the Gods!'

After this, Tsuen-chung invited the nine kings, sons of the late Emperor 昭宗 Chaou-tsung, to an entertainment at 九曲池 the Lake Kew-keŭ, where he caused them to be all strangled, and thrown into the lake. At this time, a Comet appeared, which has always been regarded by the Chinese, as ominous of some change in the governments of the world; in consequence of this, Tsuen-chung put to death thirty men of influence at court, who were obnoxious to one of his favourites. Another of them having a dislike to a few of the Literati, whose province it was to examine candidates, and to confer degrees, because they would not pass him, said to Tsuen-chung, "These fellows always call themselves the 清流 'Pure flow,' (a Chinese phrase for persons of justice and equity; uncorrupted by bribes or undue influence) "They deserve to be thrown into the Yellow River, and made the 濁流 'Muddy flow.' Tsuen-chung laughed, and gave an order that the suggestion should be carried into effect. He afterwards murdered the Empress 何太后 Ho-tae-how, to secure to himself the Imperial throne, which he had usurped.——How cruel and mischievous a passion is the love of dominion!

末帝 Müh-te, or 瑱 Tëen, the second of the Leang Dynasty, after stabbing, through the body, his abandoned father, amidst a load of abuse, in the chamber where he lay extremely ill, before he left the bed-room, despatched a person to kill his brother, and immediately forged a decree in his father's name, affirming that his brother 友文 Yew-wän, was a rebellious and disobedient son, but that 友珪 Yew-kwei (as Tëen was then called) was faithful and dutiful; the army was also thereby commanded to destroy Yew-wän, and to deliver the controul of their actions, and of the nation to Yew-kwei. On the strength of this forged decree, drawn up by the advice of one of the principal Generals, and of liberal donations to the Military, Yew-kwei ascended the throne. After reigning ten years, and leading a most profligate life, he killed himself on the approach of an enemy, in his 26th year; so that he must have been only sixteen when he murdered his father!

903, Gold and silver first weighed by the 兩 Leang or Tael. Before this, weighed by the 斤 Kin or catty

The 唐朝 Tang Dynasty. *

MEAOU-HAOU.	KWŎ-HAOU.	Reigned years.	Reign closed A.D.	First year of Cycle.
				LX.
昭宣 Chaou-seuen,	天佑 T'hëen-yew, - - - - -	2	897	904
昭宗 Chaou-tsung,	龍紀 Lung-ke; 大順 Ta-shun; 景福 King-fuh, 乾寧 Kan-ning; 光化 Kwang-hwa, 天復 T'hëen füh; 天佑 T'hëen-yew. - - -	10	895	
僖宗 He-tsung, - -	乾符 Kan-foo; 廣明 Kwang-ming 中和 Chung-ho; 光啟 Kwang k'he; 文德 Wan-tĭh. - -	15	879	
				LIX.
壹咨宗 E-tsze-tsung	咸通 Han-t'hung, - - -	14	864	886
宣宗 Seuen-tsung, -	大中 Ta-chung, - - - - -	13	850	
武宗 Woo-tsung, -	會昌 Hwuy-chang, - - - -	6	837	
文宗 Wăn-tsung, -	太和 Tae-ho, 開成 K'hae-ching, -	14	831	
敬宗 King-tsung, -	寶歷 Paou-lëĭh, - - - -	2	817	
穆宗 Mŭh-tsung, -	長慶 Chang-king, - - - -	4	815	
憲宗 Hëen-tsung, -	元和 Yung ho, - - - - -	15	811	LVIII 804
順宗 Shun-tsung, -	永貞 Yung-ching, - - - -	1	796	
德宗 Tĭh-tsung, - -	建中 Këen-ching, 興元 Hing-yuen, 貞元 Ching-yuen, . -	26	795	
代宗 Tae-tsung, - -	廣德 Kwang-tĭh, 永泰 Yung-tae; 大歷 Ta-lëĭh, - - -	17	769	
肅宗 Sŭh-tsung, - -	至德 Che-tĭh, 乾元 Kan-yuen, 上元 Shang-yuen, 寶應 Paou-ying, - - - - -	7	752	LVII 7-4

* Also styled 唐明皇 Tang-ming-hwang.

[Continued on page 34.]

REMARKABLE OCCURRENCES DURING THE DYNASTY TANG.

爺本呼父之爲尊貴之稱起於唐 'Yay, was originally a term applied to a father. It became a term of respect during the Dynasty Tang.

896, Alfred the Great, after subduing the Danish invaders, composes his body of laws, divides England into counties, hundreds, and tythings, erects country courts, and founds the University of Oxford.

孫揆 Sun-k'hwei, a distinguished officer of the Emperor 昭宗 Chaou-tsung, was taken prisoner by 克用 K'hih-yung, who asked Sun-k'hwei to accept a command under him. He refused on the ground of its being dishonorable to him, saying, "that as his troops were defeated, to die was his duty, but to accept an office under one opposed to the Emperor was impossible. K'hih-yung, in a rage, gave orders 鋸之 To saw him asunder. The executioners of this barbarous mandate, could not make the saw enter. 揆罵曰死狗奴鋸人當用板夾汝豈知耶 'K'hwei railing said, You dead dogs and slaves, if you would saw a man asunder, you should compress him between two planks; but how were you to know it!' They accordingly did so with him, and he kept railing at them till he expired. (Vide, Kang-këen-e-che.)

Throughout the Chinese and Tartar history, even up to the latest period, great cruelty appears to have been exercised towards prisoners. It seems to have been a constant practice, to put to death the principal officers after being taken. If they were able men and would serve their captors, they were spared; if not, they were destroyed with a liberal portion of abuse. Those who chose to die rather than change sides, are in history, mentioned with honor, under the appellation of 死節 Sze-tsëë, which denotes, dying with an undeviating adherence to the line of duty.

879, The literary title 狀元 Chwang-yuen introduced. The term 門生 Mun-săng, denoting a Pupil, came into use after this.

The Dynasty Tang. (Concluded.)

MEAOU-HAOU.	KWŎ-HAOU.	Reigned years.	Reign closed A.D.	First year of Cycle.
元宗 Yuen-tsung,	開元 K'hae-yuen, 天寶 T'hēen-paou,	43	745	LVII. 741
睿宗 Juy-tsung, -	景雲 King-yun, 太極 Tae-kĕĭh, -	3	702	
中宗 Chung-tsung,	嗣聖 Sze-shing, 神龍 Shin-lung, 景龍 King-lung. - - - -	21	699	
高宗 Kaou-tsung,	永徽 Yung-hwuy, 顯慶 Hëen-king, 龍朔 Lung-sŏ, 麟德 Lin-tĭh, 乾封 Këen-fung, &c. to the number of thirteen. - - - - - -	24	678	LVI. 684
太宗 Tae-tsung,	貞觀 Ching-kwan. - - - -	23	651	
高祖 Kaou-tsoo,	武德 Woo-tĭh. - - - -	9	631	

王緒 Wang-seu, a Chinese General during the reign of 德宗 Ho-tsung, finding provisions failing him on a march, gave orders that all the old and feeble should remain behind; if any presumed to disobey this order, they should be put to instant death. The General's brothers, without his permission, ventured to take with them their aged mother. Wang-seu, harshly reprimanded them, saying, "Every army possesses laws; no army can exist without them; not to destroy you for your disobedience to my order, is to render my army without laws." The brothers urged the peculiar case of their mother. The General became enraged, and issued an order to cut her head off. The brothers begged to be put to death first. The army interfered in their behalf, and procured a pardon. This is on record as an instance on the one hand, of great filial duty, and on the the other, of a total want of it.

During the same reign, 星交流如織大如杯棬 'Two falling stars or meteors, shot across the heavens with a motion repeatedly intersecting each other's track, the appearance of which was similar to threads interwoven. They appeared of the size of a large bowl.' The phenomenon was regarded as 大異也 very extraordinary.

815, 上元佳節 Shang-yuen Kea tsëë, or the feast of lanterns, commenced during this dynasty, and prevailed most during 宋 Sung.

815, 避煞之說唐時已有此風 'The stories of avoiding malevolent spirits, which return with the manes of the deceased, at certain periods; and also of avoiding the baleful influence of stars, existed during this Dynasty.'

795, 三代而下惟漢興學 'After the three Dynasties (夏商周 Hea, Shang, Chow) Han alone excelled in learning.' 魏晉宋梁頗傷 'Those of Wei, Tsin, Sung, Leang, rather injured learning.' 于唐宋治教爲隆 'During Tang and Sung, was education's most splendid period.'

745, Books first bound up in leaves about this time. Some place it later. Before this time they were in rolls.

699, 始置市船使 'Began to appoint an officer over foreign trading Ships.'

631, 唐初制試 'The public examinations of literary candidates were instituted in the beginning of the Dynasty Tang.'

The 六朝 Six Dynasties.

The Period called 六朝 Lŭh Chaou, or Six Dynasties, viz· 魏梁齊陳周隋 Wei, Leang, Tse, Chin, Chow, Suy. Of these 北魏 Pĭh Wei, or 元魏 Yuen Wei; 北齊 Pĭh Tse, and 北周 Pĭh Chow, are not admitted into the Chronological series.

隋朝 SUY DYNASTY.

MEAOU HAOU.	KWŎ-HAOU.	Reigned years.	Reign closed A. D.	First year of Cycle.
恭帝 Kung-te, - -	義寧 E-ning, ...	1	622	LV. 624
煬帝 Yang-te, - -	大業 Ta-nëĕ, ...	13	621	
文帝 Wăn-te, or 高祖 Kaou-tsoo,	開皇 K'hae-hwang, 仁壽 Jin-show,	24	608	

陳朝 CHIN DYNASTY.

後王 How-wang, .	至德 Che-tĭh, 禎明 Ching-ming,	6	584	
宣帝 Seuen-te, . '	大建 Ta-këen, ...	14	578	
臨海王 Lin-hae-wang	光大 Kwang-ta, ...	2	564	
文帝 Wăn-te, . . .	天嘉 T'hëen-kea, 天康 T'hëen-kang,	7	562	LIV 564
武帝 Woo-te. . .	永定 Yung-ting, ...	3	555	

梁朝 LEANG DYNASTY.

敬帝 King-te, . . .	紹泰 Shaou-tae, 太平 Tae-ping,	3	552	
元帝 Yuen-te, . .	承聖 Ching-shing	3	549	
簡文帝 Këen-wăn-te	大寶 Ta-paou, ...	3	546	
武帝 Woo-te, - -	天監 T'hëen-këen; 晉通 Tsin-t'hung, 太通 Tae-t'hung, &c.	47	543	

REMARKABLE OCCURRENCES DURING THE SIX DYNASTIES.

622, Mahomet flies from Mecca to Medina. From the Hegira, or flight of Mahomet, the Arabic Era begins.

遣使赤土 'An Embassador sent from China to Chĭh-too, (Cambodjia.)

六朝時已有喪次助哭竟使代哭之陋習 'In the ime of the Lùh Chaou, there were persons to assist to weep at funerals; finally they came to the disgraceful practice of hiring some to weep for them.'

六朝以來更有忌日 'From the time of the Lùh Chaou, the observing a day of mourning on the anniversary of the death of friends, was more practised.' Also 俗以人死每第七日爲忌至七七四十九日則卒哭 'The custom of observing every seventh day, for seven weeks, or forty-nine days after the death of senior relations, as days of mourning and deprecatory rights; weeping closes with the forty-nine days.'

552, 梁書持記垂脚而坐以爲殊俗駭觀 'The books of Leang mention particularly, as an extraordinary custom which excited great notice, that people sat with their legs hanging down,' i. e. they began to sit on chairs or stools.

梁開五館則終崇佛氏 'Leang opened five schools, but paid most respect to the doctrines of Fùh.

每朔望例向文武廟行香起于六朝 'The custom of civil and military officers going on the first and fifteenth of every moon to the civil and military temples to burn incense, began in the time of the Lùh Chaou.

516, Computing time by the Christian æra introduced by Dionysius, a Monk.

508, Prince Arthur begins his reign over the Britons.

161, Saxons establish themselves in Kent, under Hengist.

至宋有老先生之稱 'The term of respectful direct address, Laou-sëen-sàng, was not used till the Dynasty Sung.' Many of the names of this period are followed by the word 老 Laou, as 胡唐老 Hoo-taug-laou, &c.

齊朝 TSE DYNASTY.

MEAOU-HAOU.	KWŎ-HAOU.	Reigned years.	Reign closed A. D.	First year of Cycle.
和帝 Ho-te, - - -	中興 Chung-hing, - - - - -	1	496	LIII. 504.
東昏侯 Tung-hwăn-how	永元 Yung-yuen, - - - - -	2	495	
明帝 Ming-te, - - -	建武 Këen-woo - , - - - -	5	493	
武帝 Woo-te, - - -	永明 Yung-ming, - - - - -	11	488	
高帝 Kaou-te, or 太祖	建元 Këen-yuen, - - - - -	4	477	

宋朝 SUNG DYNASTY, OR 北宋 NORTH SUNG.

順帝 Shun-te, - - -	昇明 Shing-ming, - - - - -	2	473	
倉梧王 Tsang-woo-wang	元徽 Yuen-hwuy, - - - -	5	471	
明帝 Ming-te, - - -	太始 Tae-che, 太豫 Tae-yu, -	5	466	
廢帝 Fei-te. - - - -	景和 King-ho, - - - - -	½	461	
孝武帝 Heaou-woo-te.	孝建 Heaou-këen, 太明 Tae-ming,	11	461	
文帝 Wän-te, - - -	元嘉 Yuen-kea, - - - - -	30	450	
少帝 Shaou-te, - - -	景平 King-ping, - - - - -	1	420	LII. 444
武帝 Woo-te, - - -	永初 Yung-ch'hoo. - - - -	3	419	

晉朝 TSIN DYNASTY, OR 東晉 EASTERN TSIN.

恭帝 Kung-te, -	元熙 Yuen-he, - - - - -	1	416	
安帝 Gan-te. - - -	隆安 Lung-gan; 元興 Yuen-hing 義熙 E-he, - - - - -	22	415	LI. 384
孝武帝 Heaou-woo-te	寧康 Ning-kang; 太元 Tae-yuen	24	393	
簡文帝 Këen-wăn-te	咸安 Han-gan, - - - - -	2	369	
帝奕 Te-yih, - - -	太和 Tae-ho, - - - - -	5	367	
哀帝 Gae-te, - - -	隆和 Lung-ho; 興寧 Hing-ning,	4	362	
穆帝 Muh-te, - - -	永和 Yung-ho; 升平 Shing-ping	17	358	
后帝 Kang-te, - - -	建元 Këen-yuen, - - - - -	2	341	
成帝 Ching-te, - - -	咸和 Han-ho; 咸康 Han kang,	17	339	L. 324
明帝 Ming-te, - - -	太寧 Tae-ning, - - - - -	3	322	
元帝 Yuen-te, - - -	建武 Këen-woo, 大興 Ta-hing, 永昌 Yung-chang, - - - - -	6	319	

宋人好譽 'The people of Sung were fond of praise or fame.' 每一鉅公其子弟及門下士必記其行事 'Every great man had his actions recorded by his relatives and dependants.'

426, Romans withdraw their troops from Britain.

410, Rome taken and plundered by Alaric, king of the Visi-goths.

367, 稅契 Shwuy-ke, or stamp-duty, on the sale of lands and houses introduced.

362, Constantinople made the capital.

趙王聽其民事佛 King Chaou allowed his people to worship Buddah, in the time of 成帝 Ching-te. The general introduction of Buddism is, by some dated from this act of toleration.

成帝二年正月彗星 'In the first moon of the second year of Ching-te, a comet was seen; and another was seen in the first year of 孝武 Heaou-woo.

元用四年三月日中有黑子 'In the 3d moon of the fourth year of Yuen-te, there was a dark spot in the sun.' (Vide, Kang këen-e-che.)

Throughout Chinese History, the phenomena of Nature, such as an Eclipse, the appearance of a Comet, a vivid Meteor, an Earthquake, as well as Pestilence, excessive Rains, Drought, Locusts, and Famine, have been regarded as signifying the displeasure of Heaven; and have induced a real or a feigned desire to repent, and to reform. General pardons have been granted; measures taken to alleviate the distresses of the poor; and 詔求直言 Imperial proclamations issued, inviting persons to speak pointedly and freely their opinions of what they deemed amiss in the Sovereign's conduct. Chinese History mentions 101 地震 Earthquakes; 26 山崩 falling, or rushing down of mountains; and 63 大水 floods, occasioned by excessive rains, or irruptions of water from the beneath the surface of the earth. They mention a few time a phenomenon which appeared to them 雨血 a raining down of blood; and once 風如血 in which the wind appeared as blood. 雨雹 Storms of rain and hail are mentioned 24 times, and 大雨雹 Great storms of rain and hail four times. The hail stones are once compared to cocks and hens for size, and are said to have measured in diameter 2 cubits 5 tenths. On this occasion it is said that they killed the people on whom they fell.

The 西晉朝 Western Tsin Dynasty.

MEAOU-HAOU.	KWŎ-HAOU.	Reigned years	Reign closed A. D.	First year of Cycle
				L.
愍帝 Min-te, - -	建興 Këen-hing, - - - - -	4	313	324
懷帝 Hwae-te, - -	永嘉 Yung-kea, - - - - -	6	309	
惠帝 Hwuy-te, - -	永熙 Yung-he, 元康 Yuen-kang', 永康 Yung-kang, &c. - -	17	303	
武帝 Woo-te, - -	泰始 Tae che, 咸寧 Han-ning, 太康 Tae-kang, 太熙 Tae-he.	26	286	

後漢 How-han Dynasty.

				XLIX.
後主 How-choo, -	建興 Këen-hing, 延熙 Yen-he, &c.	41	260	264
昭烈帝 Chaou lëë-te	章武 Chang-woo. - - - - -	3	229	

REMARKABLE OCCURRENCES DURING THE TSIN DYNASTY, &c.

晉愍帝 Min-te, i. e. 'The much-to-be-commiserated Emperor,' of the Western Tsin. Min, is the Meaou-haou, which is formed on what is called the 諡 She, or descriptive epitaph, conveying a general idea of the character and fortunes of the person referred to. The epitaph of Min, was 在國遭憂 'Presiding over the nation, grief and sorrow were his lot.' Hence the Meaou-haou, or temple designation 'Min-te.' He was, in the fourth year of his reign murdered by 漢主聰 Tsung, the sovereign of Han, answering to the first year of 晉元帝 The Emperor Yuen, of the Eastern Tsin. In the same year 聰 Tsung's sons to the number of 21 persons were destroyed by fire.

昭烈二年 In the 2nd year of Chaou-lëĕ, the state 魏 Wei, passed a Salique Law, in these words, 自今后家不得輔政 'From this time, Queens shall not assist in the government.' The Historian adds a note, 良法可師 'A good law, worthy of being a Master,' i. e. an example for the imitation of others.

In the last days of 漢 Han, the states 魏 Wei and 吳 Woo arose, and withdrew a part of the Empire, hence Historians removed the title 帝 Te, and inserted 主 Choo. The General of Wei, 登艾 Tang-yae, pursued the last of the Han race to 成都 Ching-too, now the capital of Sze-chuen Province. The Emperor summoned a council of state, in which amidst a variety of opinions, it was at last determined to send the Imperial seal to Täng-yae, and to surrender.

When the Emperor's son 諶 Shin, heard this, he said, with agitated feelings, 'If reasoning fail us, and our strength be exhausted; if calamity and ruin are about to fall upon us, it is incumbent on us all, Father and Son, the Emperor and his Ministers, to turn our backs on the city, and with the fall of our altars to die fighting the enemy; then we shall not be ashamed to see our Imperial Ancestors. Why would you surrender! The Emperor, however, would not listen to him.

Shin therefore hastened to the temple of 昭烈, and there having wept bitterly for the disgrace of his family, he first killed his wife, and then himself. The Emperor and his ministers were led out to the north side of the city, with their hands bound behind their backs, and their coffins following them, in mournful procession, to the General Tăng-yae's camp. Yae received them, loosened their bonds, burnt their coffins, and seated them at a banquet. Thus 漢亡 Perished Han, once so illustrious!

There was given to the conquering General, 民簿 'A list of the population' and of the army, with the Civil list. The numbers were these, 戶 'Doors,' i. e. families, 280,000; 口 'Mouths,' i. e. persons, 940,000. 甲士 'Men in armour,' 102,000; 吏 'Civil officers,' 40,000.

313, The term 衙門 Ya-mun, denoting a public court, introduced by mistake for 牙門 Ya-mun, which term had an allusion to the figure of the standards placed before the gates of public offices.

309, Capital in 江南 Keang-nan.

306, Constantine begins his reign.

286. The literary title 秀才 Sew-tsae, introduced about this time.

286, 紙錢之起於魏晉.無疑 'Paper money (not for commercial purposes, but to scatter at funerals), began in the time of Wei and Tsin. Of this there is no doubt.

273, Longinus, a Greek Orator and Critic..

260, Capital at 南京 Nan-king, in the Province of 江南 Keang-nan.

254, Origen, a Christain father of Alexandria.

The Northern 行國 Erratic Tribes, or Wandering nations, against whom, Tsin Che-hwang-te built the great wall; who shared the Empire with 宋 Sung; conquered it under 元 Yuen; and who repossessed themselves of it, during the last two centuries, were exceedingly troublesome in the time of Han. The 匈奴 Heung-noo, 'Clamorous slaves,' as they were then called, appear in almost every page of the history of that period. In the 9th year of Han 太祖 Tae-tsoo, 始與匈奴結和親約 'China began to form alliances with the Tartar kings, by giving

Princesses of the Imperial family to them in marriage. The Historian says, 其辱中國莫甚焉後中國失其尊矣 'The disgrace brought upon China, was never greater; from this time she lost her honor and her respectability.' The minister who proposed and carried this measure, hoped to raise up a Chinese interest amongst the Tartars. He said they were such barbarians that it was impossible to reason with them; moreover they had no permanent habitation, it was extremely difficult to carry on war with them. They were here to day, and a month hence hundreds of miles distant. The mother of the first Princess would not consent that her daughter should be thus disposed of, and another female took her place, and was called the Princess. Afterwards, the Tartars came every few years and demanded such alliances.

The character of the Heung-noo of that day, may be surmised from the way in which they treated 月氏王 King Yuĕ-te, after killing him; 以其頭爲飲器 they 'made a drinking vessel of his head.' The ministers of Han, do not appear to have been much better, 漢高祖時羣臣飲酒爭功醉或妄呼拔劍擊柱 'They assembled together to drink and to wrangle about their respective merits; when drunk, some roared out improper language, whilst others drew their swords and struck the pillars.' It is but just to say, that they afterwards adopted certain court ceremonies, to prevent the recurrence of such barbarous conduct in His Majesty's presence.

The 三國 Three Kingdoms, viz. 魏 蜀 吳 Wei, Shŭh, Woo,

東漢 TUNG-HAN.

MEAOU-HAOU.	KWŎ-HAOU.	Reigned years	Reign closed A. D.	First year of Cycle.
獻帝 Hëen-te, or 孝獻帝 Heaou-hëen-te,	初平 Ch'hoo-p'hing, 興平 Hing-p'hing, 建安 Këen-gan, 延康 Yen-kang, - - -	31	226	XLVIII 204
靈帝 Ling-te, - - -	建寧 Këen-ning, 熹平 He-p'hing 中平 Chung-p'hing, - - -	22	195	
桓帝 Hwan-te, - - -	建和 Këen-ho, 和平 Ho-p'hing 元嘉 Yuen-kea, 永興 Yung-hing, 永壽 Yung-show 延禧 Yen-he, 永康 Yung-kang, - - - - - -	21	173	
質帝 Chĭh-te, - - -	本初 Pun-ch'hoo, - - - - -	1	152	
冲帝 Chung-te, - -	永嘉 Yung-këa, - - - - - - -	1	151	
順帝 Shun-te, - - -	永康 Yung-kang, 陽嘉 Yang-kea, 永和 Yung-ho, 漢安 Han-gan, 建康 Këen-kang,	19	150	LXVII. 144
安帝 Gan-te, - - -	永初 Yung-ch'hoo, 元初 Yuen ch'hoo, 永寧 Yung-ning, 建光 Këen-kwang, 延光 Yen kwang, - - - - - - - -	19	131	
殤帝 Shang-te, - - -	建平 Yen-p'hing, - - - - -	1	112	
和帝 Ho-te, - - -	永元 Yung-yuen, 元興 Yuen-hing	17	111	
章帝 Chang-te, - -	建初 Këen-ch'hoo, 元和 Yuen-ho, 章和 Chang,ho, -	13	94	
明帝 Ming-te, - - -	永平 Yung-p'hing, - - - - -	18	81	XLVI. 84
世祖 She-tsoo, or 光武	建武 Këen-woo, 中元 Chung-yuen	33	63	

REMARKABLE OCCURRENCES DURING THE THREE KINGDOMS.

三國志 San-kwŏ-che, a kind of Historical Novel formed on the events of this period, is much esteemed for its style and the ability with which it is written. It is thought a model of the Narrative kind.

漢時取士無考試之法皆薦舉故謂之舉人 'In the time of Han, the rule of selecting the officers of Government from amongst the Literati, after certain public examinations, did not exist. They were all recommended, hence the phrase Keu-jin,' i. e. a recommended person. 舉人 Keu-jin, is now a literary title.

220, In the close of this Dynasty, they began 以斲木爲坐具 'To make seats of wood cut for the purpose; they were still called 牀 Chwang, and 榻 Tă. In all probability the were all 盤膝無垂脚 for 'Sitting on cross-legged, and not with the feet hanging down.'

桓帝時天竺大秦等國皆由南海重譯貢.自此貿番於揚粵矣 'In the time of Hwan-te, India, Ta-tsin, (Egypt or Arabia,) and other nations, came by the southern or Chinese sea with tribute, and from this, trade with Foreigners was carried on at Canton.'

118, Juvenal.

111, Plutarch of Greece.

81, During the reign of 明帝 Ming-te, the religion of 佛 Füh introduced.

99, Tacitus.—93, Josephus.—74, Pliny, the elder.—64, Boadicea.

63, Capital at 洛陽 Lŏ-yang, in 河南 Ho-nan.

54, Caractacus. 52, Julius Cæsar's first expedition to Britain.

The 西漢朝 Western Han Dynasty. *

MEAOU-HAOU.	KWŎ-HAOU.	Reigned years	Reign closed A. D.	First year of Cycle.
淮陽王 Hwae-yang-wang	更始 Kăng-che, - - - - - -	2	30	
孺子嬰 Joo-tsze-ying,	居攝 Keu-che, - - - - - -	18	28	XLV. 24
平帝 P'hing-te, - -	元始 Yuen-che, - - - - - -	5	10	
哀帝 Gae-te, - - -	建平 Këen-ping, 元壽 Yuen-show	6	5	
			B. C.	
成帝 Ching-te, - -	建始 Këe..-che, 河平 Ho-p'hing, 陽朔 Yang-sŏ, 鴻嘉 Hung-kea, 永始 Yung-che, 元延 Yuen-yen, 綏和 Hwan-ho,	26	1	
元帝 Yuen-te, - - -	初元 Ch'hoo-yuen, 永光 Yung-kwang, 建昭 Këen-chaou, 竟寧 King-ning, - - -	16	27	
宣帝 Seuen-te, - - -	本始 Pun-che, 地節 Te-tsĕĕ, &c.	25	43	XLIV 36
昭帝 Chaou-te, - - -	始元 Che-yuen, 元鳳 Yuen-fung,	13	68	
武帝 Woo-te, - - -	建元 Këen-yuen, 元光 Yuen-kwang, &c. - - - - - -	54	81	
景帝 King-te, - - -	元年 Yuen-nëen, 中元 Chung-yuen, &c. - - - - - -	16	135	XLIII 66
文帝 Wăn-te, - - -	元年 Yuen-nëen, 後元 How-yuen	23	151	
高后呂氏 Kaou-how-leu-she, - - - - -	A Queen who governed in the name of Children, - - -	8	174	XLII 156
惠帝 Hwuy-te, - - -	Prior to this time the Kwŏ-haou, was	7	182	
高帝 Kaou-te. - - -	not used.	12	189	

* Before the names of this and the last Dynasty, the word 孝 Heaou is sometimes used.

REMARKABLE OCCURRENCES DURING THE WESTERN HAN DYNASTY.

墓表 Moo-peaou, or 碑表 Pei-peaou, 'Tomb-stones' introduced about this time. 誌銘埋壙中 'Records engraved, were burried in the tomb.' 說其功德 'They narrated or extolled the virtues of the deceased.'

17, Livy,—19, Ovid.—20, Celsus.

JESUS CHRIST, the Divine Saviour, appeared in Judea, during the reigns of 孝成帝 Heaou-ching-te, and 孝哀帝 Heaou-gae-te.

一日十二時始於漢 'The division of the day (from midnight to midnight) into 12 parts of two hours each, commenced in the time of Han.'

In the time of the Two Han, 尊右卑左久爲定制 'To consider the right the place of honor, and the left the meaner place, was long the fixed rule.' Since the time of Han, 改從尙左 'It was altered, and honor conferred on the left.' When this change commenced, is not known.

漢或縣官自賣酒也 'In the time of Han, some of the district Magistrates themselves sold wine.' Perhaps this opinion arose from the very great attention which was paid by Government in collecting the duty on liquors. For the people to distill clandestinely three measures of grain, was a capital crime.

In the habit of sending persons abroad to invite Foreigners. 外番珍貨流入中國始此 'The pearls and Merchandise of Foreigners began to enter China.' Some vessels arrived which were four or five months on their passage.

29, Virgil.—34, Salust.—96, Horace.—86, Jerusalem taken by Pompey.

泰王政 'Ching, the king of Tsin, overcame the other six nations; and formed the Empire into thirty-six 郡 Keun; or Principalities

Books burnt, and four hundred and sixty of the Literati thrown into a pit to perish, or buried alive. This was done at the suggestion of a worthless minister.

Hair pencils invented by 蒙恬 Mung-tëen, who was sent with 300,000 men to reduce the 胡人 Hoo-jin, or 匈奴 Heung-noo, certain Tartar tribes. To keep out this Northern people, the 萬里長城 Wan-le-chang-ching, great wall was built by him; it extends from 臨洮 Lin-taou, on the west, to 遼東 Leaou-tung, on the east; upwords of 10,000 Le.

秦朝 Tsin Dynasty.

MEAOU-HAOU.		Reigned years.	Reign closed B C.	First year of Cycle.
二世皇帝 Urh-she-hwan-te, - - - - -	.....	3	201	
始皇帝 Che-hwang-te-	七國 Seven nations who contended for the Supremacy, Tsin prevailed over the other six. - - -	11	204	XLI. 216
		28	515	

周朝 CHOW-DYNASTY.

東周王 Tung-chow-wang	....	7	243	
赧王 Nan-wang, - -	Period denominated 戰國 Chen-	59	250	
愼靚王 Shin-tsing-wang	kwŏ, 'Fighting, or contending nations.'	6	309	LX 276
顯王 Hëen-wang, - -	.....	48	315	
烈王 Lëĕ-wang, - -	....	7	368	XXXIX 336
安王 Gan-wang, - -	九國 Nine States about this time.	26	375	
威烈王 Wei-lëĕ-wang,		24	401	XXXVIII 396
考王 Kaou-wang, - -	The principles maintained in the	16	425	
貞定王 Ching-ting-wang	times of these kings are considered more	28	441	
元王 Yuen-wang, - -	pure and just than those of any other	6	469	XXXVII 456
敬王 King-wang, - -	period; and are often proudly referred	44	475	
景王 King-wang, - -	to by the phrase 王道 Wang-taou,	25	519	XXXVI. 516
靈王 Ling-wang, - -	'The Royal doctrines; the principles	27	544	
簡王 Këen-wang, - -	of the ancient Kings.'	14	571	
定王 Ting wang, - -	列國 Lëĕ-kwŏ, is a term by which this period is spoken of generally.	21	585	XXXV. 576
	....			

REMARKABLE OCCURRENCES DURING THE DYNASTY CHOW

277, Euclid.—332, Aristotle.—332, Alexander the Great at Jerusalem.

284, Alexandrian Library. 284, Septuagint Translation.

世以五月五日生子爲不祥自戰國時已有此忌

'The idea of the age, that to bear a child on the 5th day of the 5th moon, was unlucky, existed in the time of the Chen-kwŏ.'

320, Ptolemy Soter takes Jerusalem.—348, Plato.—313, Demosthenes poisoned himself.

350, Xenophon.—413, Herodotus.—400, Socrates.

孟子 Mang-tsze, or Mencius, disciple of Confucius, and writer of one of the 四書 Four-books, refers much to the Chen-kwŏ, or contending states of that period. A native of the state 鄒 Chow.

古無墓祭 'In ancient times there were no sacrifices offered at tombs.' It is not known exactly when the practice commenced. Some say about this time, some place it later.

536, Cyrus the Persian Emperor.—497, Pythagoras.—558, Solon of Athens.

588, Zedekiah and the Jews carried to Babylon.

606, Nebuchadnezzar over Babylon and Assyria, in conjunction with his father.

No Chinese Books extant, which were written before the compilations of Confucius.

Confucius, (孔夫子 Kung-foo-tsze,) Native of 魯國 Loo-kwŏ, (the state Loo,) now the Province 山東 Shan-tung. Born in the 11th moon, of the 21st year of 靈 Ling.

老子 Laou-tsze, or 老君 Laou-keun, the founder of the 道士 Taou-sze Sect, lived also about this time.

Chinese wrote on Bamboos with the point of a style; hence engraving the Character is expressed by 刺字 Tsze-tsze, 'Pricking the character.' They also wrote with a kind of red lead, called 紅丹 Hung-tan.

The Dynasty Chow. (Continued.)

MEAOU-HAOU.		Reigned years.	Reign closed B. C.	First year of Cycle.
匡王 Kwang-wang, -	This is the Period of the History	6	606	
頃王 King-wang, - -	春秋 Chun-tsew; which includes	6	612	
襄王 Seang-wang, - -	242 years. It may be called Confucius'	32–33	918	
惠王 Hwuy-wang, - -	History of his own times. The name	26	640	XXXIV 636
簏王 Le-wang, - - -	Chun-tsew, Spring and Autumn, is	5	666	
東周莊王 Tung-chow-chwang-wang,	from its having been commenced in Spring and finished in Autumn	15	671	
桓王 Hwan-wang, - -	There were at that time 125 different 國 States or nations.	23	686	
平王 Ping-wang, - -	東周 Eastern Chow.	51	709	XXXIII 696
幽王 Yew-wang, - -	四十一國 Forty-one States.	11	760	
宣王 Seuen-wang, - -	....	46	771	
厲王 Le-wang, - - -	....	51	817	XXXII. 756
夷王 E-wang, - - -	.....	16	868	XXXI. 816
孝王 Heaou-wang, -	... .	15	884	
懿王 E-wang, - - -	.....	25	899	XXX. 876
共王 Kung-wang, - -	....	12–11	928	
豫王 Mŏ-wang, - - -	....	55–51	936	XXIX. 936
昭王 Chaou-wang, -	....	51	991	XXVIII. 996
康王 Kang-wang, - -	....	26	1042	
成王 Ching-wang, - -	西周 Western Chow, capital at	37	1068	XXVII. 1056
武王 Woo-wang, - -	Shen-se 陝西. 23 States.	7	1105	

650, Probable time when Buddah lived.

770, 通道八蠻謂天竺 'Intercourse with the eight barbarous tribes, called Thëen-chüh, (India.)

古人席地而坐 'The ancients sat on the ground.'

避諱周本制 'Concealing or avoiding the Wei (name), began in the time of Chow. It was that name of himself which a person used in worshipping the Deity; after which it was held sacred. Still observed by the Chinese.

At present, only women 簪花 decorate their heads with flowers; but in ancient times both men and women did so.

It is much discussed, whether women ever knelt in paying their obeisance; some instances occur; but they are cases in which persons voluntarily degraded themselves. Some say they knelt, and their hands touched the ground, but not their heads. Now they bend the knee slightly, and join their hands, the arms hanging down on the left side.

Sedan chairs made of bamboo, existed in ancient times. Originated in the South.

720, Salmaneser, king of Assyria, takes the Ten Tribes.

—— First Eclipse of the moon recorded.

754, Romulus founds Rome.

818, Kingdom of Macedon begins.

869, Queen Dido founds Carthage.

907, Homer.

1012, King Solomon lays the foundation of the temple.

1042, 籀大史 'Chow, the great Historian,' and framer of the Seal Character.

The 商 朝 Shang Dynasty.

MEAOU-HAOU.		Reigned years.	Reign closed B. C.	First year of Cycle
紂帝 王	Chow-wang, - -	32	1112	XXVI. 1116
太乙	Te-yih, * - - -	37	1144	
武丁	Tae-ting, - - -	3	1181	XXV. 1176
庚乙	Woo-yih, - - -	4	1184	
康丁	Kăng-ting, - - -	21	1188	
祖辛	Lin-sin, - - -	6	1209	XXIV. 1216
祖甲	Tsoo-keă, - - -	33	1215	
武庚	Tsoo-kăng, - -	7	1248	
小丁	Woo-ting, - - -	59	1255	
小乙	Seaou-yih, - - -	28	1314	
盤辛	Seaou-sin, - - -	21	1342	XXIII 1356
陽庚	Pwan-kăng, - -	28	1363	
商甲	Yang-keă, - - -	7	1391	
祖庚	Nan-kăng, - - -	25	1398	XXI. 1396
沃丁	Tsoo-ting, - -	32	1423	
祖甲	Yuh-keă, - -	25	1455	XX. 1456
祖辛	Tsoo-sin, - - -	16	1480	
河乙	Tsoo-yih, - - -	19	1496	
外亩甲	Ho tan-keă, -	9	1515	
仲王	Wae-jin, - - -	15	1524	XIX. 1516
太丁	Chung-ting, - -	13	1539	
雍戊	Tae-woo, * - -	75	1552	
小己	Yung-ke, - - -	12	1627	XVIII 1576
太甲	Seaou-keă, - -	17	1639	
沃庚	Tae-kăng, - -	25	1656	XVII 1636
太丁	Yuh-ting, - - -	29	1681	
戍甲	Tae-keă, - - -	33	1710	XVI. 1696
陽	Ching-thang, -	13	1743	

Capital at this time in Honan. 中國微弱東夷盛強 'The Chinese were small and feeble; the Eastern foreigners numerous and strong.' The Chinese 漸居中土 'gradually obtained a residence in the middle of the country,' and hence called themselves Chung-kwŏ, the Middle Nation. It is observable that there was a people to the East of them stronger than they were.

* Moses' Sabbath instituted in the wilderness. Those from whom the Chinese descended, separated before its institution, and hence a sabbath is not observed amongst the Chinese? This idea is submitted as a probable solution of the difficulty which exists in accounting for the Chinese having no Sabbath, if the observance of that day was commanded at the Creation of our first parents. For the argument in favour of the opinion, that the Sabbath was first appointed in the Wilderness, at Mount Sinai, see Paley's Moral Philosophy.

1745, Joseph born.

* These do not seem proper names; this part of Chinese History is evidently under great obligations to the Historians of subsequent times.

REMARKABLE OCCURRENCES DURING THE DYNASTY SHANG.

殷王紂辛 Chow, or Chow-sin, the last king of the Dynasty Yin, which is commonly spoken of as the closing period of 商 Shang Dynasty, was one of those persons who obtain an infamous celebrity by their crimes and follies. He was the youngest of three sons. His mother in the character of the King's 妾 Concubine, bore his two elder brothers; after which she became the King's 妻 wife and Queen, and had Chow, who, according to the rule of succession in those times, 有妻之子不可立妾之子 'If there be a wife's son, a concubine's son cannot inherit,' ascended the throne.

Chow is represented as possessing good natural abilities, and great personal strength, but his abilities were employed to fortify himself against the advice of his friends, and to gloss over his crimes. He was proud, extravagant, drunken, debauched and cruel. One instance of his extravagance is more amusing than serious. He introduced 象箸 Ivory Chop sticks, used in eating. One of his relations, 箕子 Ke-tsze, sighing said, "Ivory chop-sticks are now made; these must be followed by valuable dishes; and valuable dishes must be filled with rare viands; the king thus gratifying his desires, endangers the safety of the Empire."

Chow in his wars, took a female captive 妲己 Tä-ke, whose name is as infamous as his own. They both gave themselves up to the greatest excess of unrestrained sensuality, and to the wildest extravagance. They had immoral songs composed, and introduced a species of posture-making or dancing, in which those who engaged, sought the pleasure of mutual compliance or indulgence. They erected 鹿臺 a kind of stage, or terrace, a thousand cubits high, and three le (about one English mile) broad. It required ten years to complete it. They laid out extensive gardens; formed manageries filled with horses, dogs, rare animals, and curious birds; to feed these, and the crowd of idle people around them, large granaries were built. At 沙丘 Sha-kew, now the province of Chĭh-le, they collected a vast concourse of people devoted to pleasure and dissi-

pation. They there made a lake of wine, and surrounded it with meat suspended on the trees; to this paradise naked men and women resorted, and passed the long nights in drunkenness and debauchery. Profligacy to this extent is more than the common sense of mankind, in the worst of times, can approve. The king and court fell into contempt; which Tă ke, instead of attributing to the right cause, ascribed to the lightness of the ordinary punishments, and to the easy deaths to which criminals were subjected. She therefore introduced a punishment called 熨斗 Wei-tow, which was an iron vessel, like the Chinese measure called Tow, and which when heated red-hot, the criminal was obliged to hold in his hands till they were roasted. She also invented a brass pillar, called 炮烙 Paou-lŏ, which being greased, or daubed with unctuous matter, and so made slippery, was laid over a fire of coals. Across this fire, the criminal was forced to walk upon the slippery burning rounded brass. The consequence was, that he fell into the fire. It is said, that the ineffectual efforts of the criminals to walk across the burning roller, afforded this cruel Lady much amusement and delight.

Chow in a passion, murdered a nobleman's daughter, because she disliked the debaucheries of the palace. He ripped up the body of a pregnant female, that he might see the foetus in the womb. On seeing some persons fording a brook, in a cold winter's morning, he said they endured the cold in a remarkable manner, and forthwith ordered their legs to be cut off, that he might view the marrow. His relation 箕子 Ke-tsze, having reproved him, escaped death by affecting madness. 比干 Pe-kan acquired immortal fame, by being one of the first martyrs in the generally hopeless cause of reproving bad kings.

武王 Woo-wang, the martial king, thought it right to rid the world of Chow. He made a solemn appeal to heaven; imposed an oath on his nobles, and proceeded to what he conceived was fighting Heaven's battles. Chow sent 700,000 men to oppose him. But they had no will to fight. They were routed. Chow fled to the stage he had erected, clothed himself sumptuously, adorned with pearls and gems, and in that state burnt himself to death. Woo-wang cut down with the sword, the wicked and unhappy Tă-ke.—How often, even in this life, does Divine Providence punish the atrociously profligate!

武乙 Wo-yih, was 無道 a bad man. He 爲偶人謂之天神 'Made idols, and called them Celestial Gods.' He placed servants by them to move them along. This gave offence to real Celestial Beings, and Woo-yih, when hunting was struck dead by the force of thunder. (Vide, Kăng-mŭh.)

自佛法成而塑像遍天下然塑像實不自佛家始帝乙爲偶人以象天神 'From the introduction of the Sect Füh, idols prevailed throughout the whole empire, but they did not originate with that Sect. 帝乙 Te-yih made an image of a man to represent the God or Gods of heaven.' It is added, that those of Füh were at first gold, but that they afterwards imitated the Chinese, and made them of wood or clay.

1570, Moses born,—1451, died.

1552, Joshua born. 1556, Cecrops first king of the Athenians.

湯王伐夏後以十二月爲歲首色尚白 'King Tang having conquered Hea, made the 12th moon the first month of the year; and of colours he gave the preference to white.' He chose domestic animals that were white; was clothed in white; and made white the colour of his banners.

1703, Commencement of the seven years of famine in Egypt.

1729, Commencement of seven years of 大旱 'Great drought' and famine in China. At the close of seven years, the King 以身禱於桑林之野 himself went forth to the mulberry groves and to the desert places to pray.—Confucius has been thought to discountenance prayer; but the duty of prayer has always been acknowledged by the practice of Chinese Kings and Emperors in seasons of calamity. Tang made confession, and considered his own vices as occasioning the famine. It is said, 言未已大雨方數千里 that before he had fully enunciated the words which expressed the contrition of his heart, a heavy rain fell over a space of several hundred miles.

盤庚改商曰殷 The king Pwan-kăng changed the denomination of the dynasty Shang to Yin.

The People on the north of China, have by the Chinese, been called by various names under different dynasties. At this early period, they used the language of contempt and abuse, and instead of saying they subdued the people of the north, it is written 伐鬼方 they 'conquered the land of demons or devils.'

The 夏朝 Hea Dynasty.

MEAOU-HAOU.		Reigned years	Reign closed B. C	First year of Cycle
				XV.
桀王 Këë-wang, - -	唐虞 Tang and Yu, called the year 歲 Ts'e; 夏 Hea, called it 歲 Suy; 商 Shang, called it 祀 Sze, and 周 Chow, called it 年 Nëen.	52	1756	1756
王發 Wang-fà, - -		13-19	1808	
王皐 Wang-kaou, - -		11	1821	XIV. 1816
王孔甲 Wang-kung-keà		32	1832	
王廑 Wang-kin, - -		21	1868	XIII. 1876
王扃 Wang-shang, - -	禹 Yu was 9 cubits 2 tenths high. Wine was made by 儀狄 E-tëh. Yu drank of it, and delighted in it; but apprehensive of its consequences in succeeding ages, procured its prohibition. 是時天雨金三日 'At that time heaven rained down gold three days!' The grave statement of this circumstance, certainly lessens the credit of the History of this period.	21	1885	
王不降 Wang-pŭh-keang		59	1906	XII.
王池 Wang-sëë, - -		16	1965	1936
王芒 Wang-mang, - -		18	1981	
王槐 Wang-hwae, - -		26	1999	XI. 1996
王杼 Wang-choo, - .		17	2025	
少康 Shaou-kang, - -		22	2042	
王相 Wang-seang, - -		27	2064	X. 2056
仲康 Chung-kăng, - -		13	2091	
大庚 Tae-kăng, -		29	2104	
帝敬 Te-k'he, - - .		9	2133	IX. 2116
大禹 Ta-yu. - -	....	8-27	2142	

The 五帝 Five Emperors. *

			VIII.
虞帝舜 Yu-te-shun; aged 110,.....	50-61	2169	2176
唐帝堯 Tang-te-yaou; aged 118, (洪水 or Chinese deluge,)	100-72	2230	
帝嚳尚辛氏 Te-kwŭh-kaou-sin-she,.....	70	2330	VII. 2236
			VI. 2296
顓頊高陽氏 Chuen-kŭh-kaou-yang-she,.....	78	2400	V. 2356
少昊金天氏 Shaou-haou-kin-t'hëen-she,.....	84	2538	IV. 2416

* A period of much obscurity.

REMARKABLE OCCURRENCES DURING THE DYNASTY TANG.

1996, Abraham.—1856, Inachus, first king of the Argivi.

2089, Ægialeus, first king of Sicyon, the most ancient kingdom of Greece.

2126, Terah, Abraham's father born.

2142, Ta-yu, aged 100 years. The repairer of the effects of the Deluge, and he who divided the land into 九州 Nine regions, referred to in the 五經 Woo-king and 四書 She-shoo.

古文尚書自宋以來諸儒多疑其僞 'Of the Shang-shoo, which treats of this period, there is a copy called Koo-wan; since the Dynasty Sung, (A. D. 1100); all the literati have much suspected that it was spurious.' The other copy is not doubted. That Confucius had 三千詩 3,000 Odes from which he compiled the She-king, is disputed. The 易經 Yih-king, also is mutilated; some quotations from it are not now found in it. *

2142, The 苗子 existed at this time, and have, as a distinct people, continued to the present day. Where they not the aborigines, and the Chinese a Colony?

2188, Kingdom of Egypt founded by Mizraim, the son of Ham.

2348, The Deluge recorded by Moses.

2366, Death of Methuselah.—2582, Death of Jared, 6th from Adam.

A Prince is here placed by some, who was called 帝摯 Te-che, and of whom it is said, that 荒淫無度 'He proceeded to unlimited dissipation. Choo-foo-tsze says, that prior to this, it is impossible to fix the year of the Cycle. 難盡信世遠傳聞 that, 'It is impossible to give entire credit to the traditions of those remote ages.'

2330, Cycle said to be formed by 大撓 Ta-yaou, in the 61 year of 黃帝 Hwang-te. 桑麻蠶績自元妃而始興 'The culture of the Mulberry, the Silk-worm, and Weaving, (is said to have) commenced with 元妃 Yuen-fe,' the wife of 黃帝 Hwang-te.

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*Many of the above circumstances are taken from a work entitled 陔餘叢考 Hae-yu-tsung-kaou.)

The 三皇 Three Sovereigns. *

MEAOU HAOU.	Reigned years.	Reign closed B. C.	First year of Cycle.
黃帝有熊氏 Hwang-te-yew-heung-she, - - -	100–110	2622	1. 2596 黃帝 61 year
帝榆罔 Te-yu-wang, - - - - -	50–55	2732	
帝嚳 Te-le, - - - - - - -	43	2787	
帝來 Te-lae, - - - - - - -	48	2835	
帝宣 Te-e, - - - - - - -	45	2880	
帝明 Te-ming, - - - - - -	49	2925	
帝承 Te-ching, - - - - - -	60	2974	
帝臨魁 Te-lin-hwuy, - - - - -	80	3034	
炎帝神農氏 Yen-te-shin-nung-she, - - - - -	140	3114	
女媧氏 Neu-wo-she.			
太昊伏羲氏 Tae-haou-fùh-he-she, - - - - -	115	3254	
Reign commenced, B. C. 3369.			
Here 朱夫子 Choo-foo-tsze begins his History.			

FABULOUS PERIOD.

人皇氏 Jin-hwang-she, 9 Brothers. - - - - -	18,000	
地皇氏 Te-hwang-she, 11 Brothers. - - - - -	18,000	
天皇氏 Thëen-hwang-she, 12 Brothers reigned. - -	45,000	
盤古 Pwan-koo. First appeared after the Heavens and earth were separated. He is represented as clothed with a kind of apron of leaves; and holds in one hand the sun, and in the other, the moon.		

* Here all is obscure.

REMARKABLE OCCURRENCES DURING THE THREE SOVEREIGNS.

2789, Made caps and garments.

Several things affirmed of this period 皆後人追溯之辭 were all pushed up by people who lived in subsequent ages.' (Choo-foo-tsze.)

3254, Füh-he, who taught agriculture; fishing; the care of cattle; marriage; music, &c.

Difference amongst Historians in the manner and arrangement of this period.

Neu-wo-she, who melted stones and repaired the heavens. Though the character Women forms part of the name, it is not known whether the person was a woman or not, as there were no characters at that time. The characters were supplied in subsequent ages to express the sound of the name. Some Chinese Writers suppose, the story has a reference to an Inventor of the proper application of fire.

EXTRACT FROM CHINESE HISTORY.

方崑山 Fang-kwan-shan says, that 太極 Tae-keïh, 'The First Principle,' MOVING, produced 陽 Yang; at REST or still, produced 陰 Yin. From the pre-existence of 太極 Tae-keïh, Yang and Yin were produced; these existing produced 萬物 Wan-wüh, i. e. 'All things,' exclusive of Heaven, Earth and Man. Wăn-wüh existing, 聖人 Shing-jin 'Perfect men,' were born. But (he adds), how is it credible that more than 10,000 years elapsed, as is asserted, (after the existance of 太極 Tae-keïh) before Yang was produced, and the heavens spread; and that 10,000 years more elapsed before Yin was produced, and the earth formed.——That 10,000 more passed before Yin and Yang united, to produce the various material existences (expressed by 萬物 Wan-wüh); and further, that 40 or 50,000 years more passed away, before the process of Yin and Yang was finished, and the Shing-jin 聖人 appeared.

萬無是理也 Such a tale is contrary to all sense and reason. From 堯 Yaou and 舜 Shun, to the present time is not more than 三千餘年 Three thousand and odd years. The 三代 Three Dynasties 夏商周 Hea, Shang, and Chow were not equal in duration to 唐 Tang and 虞 Yu, which preceded them; and the latter Dynasties of 漢唐宋 Han, Tang, and Sung, were not equal to the 三代 San-tae. How can it be believed that 40 or 50,000 years elapsed after the formation of the Heavens and the Earth, before man appeared, or the earth and the water were adjusted, and food supplied to human beings? or, that (if the world had existed so long) these things should not have been arranged before 伏羲 Fùh-he, and his successors? It is evident that 盤古 Pwan-koo, who acted at the separation of the heavens and earth, could not have been long before Fùh-he, perhaps, a thousand years, certainly not 10,000; and the time of Fùh-he, must have been very near 堯 Yaou and 舜 Shun, perhaps a hundred years, certainly not a thousand. —No scholar should decline a thorough enquiry."

(Vide, 鳳洲綱鑑 A view of History by Fung-chow.)

OUTLINE OF THE EMPIRE

OF THE

滿州 MAN-CHOW FAMILY,

WHICH NOW FILLS THE THRONE OF CHINA.

THE whole Empire is frequently called by the Tartars 大清國 Ta-ts'hing-kwŏ, 'The Empire of Ta-ts'hing. The regions of Man-chow (Man-choo) Tartary, are called 盛京 Shing-king. China proper may be distinguished by its ancient name 中國 Chung-kwŏ. The countries on the north of the 萬里長城 Great wall, are called 蒙古 Mung-koo; and the countries on the west and northwest, are called 西域 Se-yih: All beyond China proper, is sometimes denominated 口外 Beyond the frontier.

The Chinese have undergone, perhaps, as many revolutions as any people on the earth. They have been partially and completely conquered; have delivered themselves, and have been conquered again;—and the divisions of their country have undergone a thousand different changes. Is it not the inflexible nature of their Language which has contributed much to give them at all times an apparent sameness?

In Statistical Accounts of the Empire, the relative distance of places is mentioned in 里 Le, 250 of which make a Geographical degree; but in Maps published under the Astronomical Board, the distance is put down in degrees of Latitude and Longitude: The latter reckoned from the meridian of Peking.

In the close of the Reign of 乾隆 Këen-lung, a new edition of 大清一通志 'A complete Statistical Account of the Empire of Ta-ts'hing,' or the Manchow Dynasty, was published. Amongst other things, it gives the Population and Antiquities of every part of China; and some notices respecting the other parts of the Em-

pire. The countries seem divided into such as are properly under the complete government of the reigning family; those that are 藩屬 attached, and to swell the list, those that have 進貢 honored them with occasional or regular tribute. *

The new territories acquired in the time of Këen-lung, are represented as extending from 瀚海 Han-hae, or the desert 沙漠 Sha-mŏ on the east, to 噶瑪爾罕 Să-ma-urh-han (Samarcand), on the west. On the south to 拉藏 La-tsang, or Thibet; and on the north to 俄羅斯 Go-lo-sze (Russia); said to include a space upwards of 20,000 Le in circumference. Of these 伊犁 E-le is the seat of government. It is distant from Peking to the northwest, 10,820 le, about 2,600 miles. In Chinese Maps, said to be 44° 50' N. and 34° W. of the meridian of Peking.

The Edition of the above Work, now referred to, gives the names of Tartar places according to a new fixed Othography. It is directed, however, that the old Orthography of the Chinese should also be stated, to prevent mistake. It may be presumed that the new Orthography, made by Tartars themselves, is sufficiently near to the true sound, to enable the ear to recognise the name when pronounced. For the R following a vowel, they use 爾 Urh; and for the R before o and u, they use 羅 Lo and 魯 Loo. Sometimes these characters have a 口 by the side, as 嚕 Loo, or roo. The TH, as occuring in the European Orthography of Tartar names, is expressed by 特 Tĭh.

In the Chinese Government, there appears great regularity and system. Every district has its appropriate officer; every street its constable, and every ten houses a tything-man. They have all the requisite means of ascertaining the population with considerable accuracy.

Every family is required to have a board, always hanging up in the house, and

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* The Ta-ts'hing-yih-t'hung-che, does not profess to be An Account of all the Nations of the World, but of the Empire of the Ta-ts'hing Dynasty; it includes only nations over whom they have a right to hold dominion. And that right, (whether they choose to exercise it or not) they found on the circumstance of 進貢 'Presenting Tribute.' When they include as forming part of their Empire, the Nations who 進貢 Tsin kung, it can no longer be a matter of doubt what the meaning of that phrase is. Whether it be advisable for European Sovereigns, in their intercourse with China, to profess to reign under the sanction of His Imperial Majesty, as their Liege Lord, is another question. The Ceremony, as it is lousely called, is the act of homage or fealty.

ready for the inspection of authorised officers, on which the name of all persons, men, women, and children, in the house are inscribed. This board is called a 門牌 Mun-pae, 'Door-tablet,' because, where there are women and children within, the officers are expected to take the account from the board, at the door. Were all the inmates of a family faithfully inserted, the amount of the population would of course be ascertained with great accuracy. But it is said, this is not the case. Names are often omitted, and the officers pass it over, either from neglect, or from some consideration given them by the head of the family, who, according to his situation in the community, has various reasons to represent his family fewer than it is. One reason said to operate sometimes is, that in urgent cases a conscription of every third male, able to bear arms, has been made by the government. That, however, was an ancient regulation, and is not applicable to the present Dynasty, which keeps up a constant standing army. Every Tartar is a soldier. Others say, that amongst the poor, who constitute the mass of the population in every country, the Mun-pae, or account of persons given in, is generally correct. To be the reverse, exposes them to informations and to much trouble. This seems the more probable statement.

However, amongst Chinese, as amongst every other People, there is, either more or less, a difference between what their institutions, opinions, and professions would lead one to suppose was their character and practice; and what is really their character and practice. Those who do not attend to this distinction, err egregiously in their conceptions respecting whatever concerns the Chinese.

The 原額 * Original amount of 戶口 Population, i. e. the Amount of the Census taken at the beginning of the present Dynasty, is first given, and then the 滋生 increase of Population since that time. The first was, probably about A. D. 1644; and the last, about 1790.

* The Work itself does not state what the time of the original Census was, that it was at the beginning of this Dynasty, rests on the verbal authority of natives.

NAMES OF PLACES.	Le * from Pekin	Eng. miles about	Lat. N.	Lon. from Peking	Population about A. D. 1644
興京 Hing-king. - - - - - - - -	1710	420	41°40′	8°30′ E	
奉天府 Fung-t'heen-foo, includes, 興京 and 盛京 The present population is given at	—	—	——	——	4194
盛京 Shing-king, - - - - - - - -	1470	360	42°	7° E	——
The 幽州 Yew-chow of 漢 Han Dynasty, and the region of 遼 Leaou and 金 Kin, who held the northern part of China in the close of 宋 Sung. - - - - - - - -					
京師 King-sze, or 直隸 Chih-le, or 北直隸 Pih-chih-le. The Province of Pe-che-le	—	—	40°	—	3,260,075
The 燕國 Yen-kwŏ of the Dynasty 周 Chow.					
江蘇省 Këang-soo Province, - - - -	2400	600	30° 50′	4° E	3,917,707
The 南京 Nan-king, of 明 Ming Dynasty.					
安徽 Gan-hwuy Province - - - - -	2700	670	31°	3° E	1,350,131
These two Provinces are included under the name 江南 Keang-nan					
山西省 Shan-se Province, - - - -	1020	255	38°	5°50′ W	1,792,329
山東省 Shan-tung, Province - - -	800	200	36°45′	1°15 E	——
In the time of the Dynasty 周 Chow, was 齊國 Tse-kwŏ, 魯國 Loo-kwŏ. The native place of Confucius, also 衛國 Wei-kwŏ, and various others.					

* The Capital Town or district is intended.

Increase of Population 1790.	TOTAL Population.	REMARKS.
		The seat of Government, when the present family first assumed the regal or Imperial title, in 1615. The 八旗 Eight
	390,714	Standards are put down at the very low number of persons which appears in the column opposite. It is near to the native place of
95,929	——	the reigning family; and distant about 60 miles to the east and southward of 盛京 Shing-king, which is at once the name of the whole Man-chow Territory, and of the present seat of Government, in that region.
		京師 King-sze, is sometimes applied to the town of Peking;
248,963	3,504,038	sometimes to the whole Province of Pih-chih-le; and 京師圖 King-sze-too, denotes 'A Map of the Whole Empire.' Capital district is 順天府 Shun-t'hëen-foo, which includes Peking, and is the seat of the Provincial Government.
25,049,528	28,967,235	Capital district 江寧府 Keang-ning-foo.
87,892	1,438,023	Capital District 安慶府 Gan-king-foo.
68,487	1,860,816	Capital District 太原府 Tae-yuen-foo.
——	25,447,633	Capital District 濟南府 Tse-nan-foo.

NAMES OF PLACES.	Le from Pekin	Eng. about miles.	Lat. N.	Lon. from Peking	Original Population about 1644
河南省 Honan Province. During 周 Chow Dynasty, it was called 豫州 Yu-chow. In the time of 春秋 Chun-tsew, it included the territory of seven different states.	1540	385	35°	2°50'	2,005,088
陝西省 Shen-se Province, - - - In the time of 戰國 Chen-kwŏ, seat of the court of 秦 Tsin,	2650	662	35°	8°20' w	240,809
甘肅省 Kan-sŭh Province, - -	4040	1010	36°20'	12·40w	311,972
浙江省 Chĕ-keang Province, - - -	3300	825	30°	3°30' r	2,710,649
江西省 Keang-se Province, - - -	4850	1212	28°40	1°50'w	5,528,499
湖北省 Hoo-pĭh Province, - - -	3155	788	30°	38 w	469,927
湖南省 Hoo-nan Province - - - - These two Provinces united, composed 湖廣 Hoo-kwang.	4550	1137	28°20'	3°50 w	373,782

Increase of Population 1790	TOTAL. Population	REMARKS.
617,881	2,662,969	Capital District 開封府 Kae-fung-foo. At different periods of Chinese history, called 東京 Tung-king, 西京 Se-king, 汴京 Pëen-king, &c.
16,895	257,704	Capital district at 西安府 Se-gan-foo. Of 屯丁 Soldiers placed on the land, there are 109,524.
28,114	340,086	Capital district 蘭州府 Lan-chow-foo. Besides the population given in the column, there are 屯丁 Soldiers who cultivate the land 217,415; of those who 更名 have changed their names (the cause and circumstances of which do not appear) 15,868, and of 投誠番民戶 Foreign families who have submitted to the government, or emigrated thither, 57,331.
16,264,540	18,975,099	Capital district 杭州府 Hang-chow-foo. This and 蘇州府 Soo-chow-foo, in 江蘇省 Keang-soo Province, are said to be the best districts in the Empire.
393,661	5,922160	Capital district 南昌府 Nan-chang-foo. There are of people denominated 棚丁. 客丁. and 屯丁 8,041.
24,134,442	24,604,369	Capital district 武昌府 Woo-chang-foo.
8,722,628	9,098,010	Capital district 長沙府 Chang-sha-foo.

NAMES OF PLACES.	Le from Pekin	En. miles about	Lat. N.	Lon. from Peking	Original Population about 1641.
四川省 Sze-chuen Province, - - - Before the time of 秦 Tsin, it was a barbarous nation called 巴蜀 Pa-shŭh.	5710	1487	29°40'	12°50w	144,154
福建省 Füh-këen Province. - - - In the time of 周 Chow, called 七閩 Ts'hĭh-min, or the Seven barbarous states.	6130	1532	26°3'	1°30'E	1,468,145
廣東省 Kwang-tung Province. - - - In the time of 周 Chow, a foreign dependant state. During the 戰國 Chen-kwŏ period, was called 百越 Pĭh-yuĕ. 始皇 Che-hwang, the Burner of the books, seized it, and made it 南海郡 Nan-hæ-keun, 'The Principality of the southern ocean.' In the time of 漢 Han it became 南越國 Nan-yuĕ state or nation. In 元 Yuen, it was connected with the kingdom of 交阯 Keaou-che, or Ton-kin. In the period of the 三國 San-kwŏ, (the 3rd century) it was called 廣州 Kwang-chow. In 1366, it was called 廣東 Kwang-tung (Canton), by the first Emperor of the last Dynasty.	7570	1892	23°10'	4° w	1,148,918
廣西省 Kwang-se Province, - - - In the 春秋 Chung-tsew period, was called 百粵地 Pĭh-yuĕ-te. 粵 Yuĕ, is now	7460	1865	25°20'	1°50'w	205,995

Increase of Population 1790.	TOTAL. Population	REMARKS.
	7,789,782	These 7,789,782 are said to compose 1,765,899 families. Capital district 成都府 Ching-too-foo.
216,383	1,684,528	Capital district 福州府 Füh-chow-foo.
342,353	1,491,271	Capital district 廣州府 Kwang-chow-foo. The 蛋戶 Tan-hoo, or people who live in boats in this Province, are considered a district race, 其種不可考 whose origin cannot be traced; fishing was originally their profession. 晉時 In the fourth century, they amounted to upwards of 50,000 boats, after 唐 Tang they were numbered and taxed. 明洪武 In 1370, they were united along the sides of the rivers and put under the charge of an officer called 河泊所 Ho-pŏ-so, 'The anchoring place officer,' and paid a tax in fish. In marriage they made no previous betrothment. The man who wanted a wife, placed a platter of straw on the end of his oar, and the female who accepted his offer, did the same with a basket of flowers, after which they united in singing barbarous songs. 雍正 Yung-ching, about 1730, allowed them to live on shore and cultivate the land. Poor people on shore still consider it degrading to marry with them.
2,363,523	2,569,518	Capital district 桂林府 Kwei-lin foo. Of 屯丁 Soldiers who cultivate the land, there are 250.

NAMES OF PLACES.	Le from Peking	En. miles about	Lat. N.	Lon. from Peking	Population about A. D. 1644
often applied to this Province and the preceding one. They are also called 兩廣 Leang-kwang, as 江蘇 and 江西 are called 兩江 Leang-keang					
雲南省 Yun-nan Province. - - -	8200	2050	22°20′	16°30w	2,255,666
貴州省 Kwei-chow Province, - -	7640	1910	24°40′	9°50	51,089

The above are all the Provinces of China Proper. These Provinces are divided into 府 Foo and 州 Chow, which are larger cantons, including under them, smaller districts called 縣 Hëen, which have subordinate Departments called 巡檢司 Seun-këen-sze, and which include a few 村 Tsun, or villages.

Increase of Population 1790.	TOTAL.	REMARKS.
827,723	3,083,459	Capital district 雲南府 Yun-nan-foo. Bordered on the south by 交阯 Keaou-che, (Ton kin), on the west by 緬甸 Mëen-tëen, (or Pegu) and on the north by 吐蕃 Too-fan. There is said to be no increase of population, the 827,793 are what are called 賦丁 Foo-ting.
2,890,303	2,941,391	Capital district 貴陽府 Kwei-yang-foo.

The whole Population as thus given by the best authority is below One Hundred and Forty-three Millions, which differs widely from the account given to the English Embassy, at Peking, in 1793, and also from the accounts contained in Grosier. From what source he obtained his 衆民数 Chung-min-shoo, 'Number of the people,' I do not know. I have enquired in vain for a document so designated. Allow 2 Millions for the army and civil list, and 2 Millions for people who live in boats, still the whole amount will be under 150 Millions.

Nations, Tribes, or hordes of Shepherds, who 無室廬隨水草以居 being destitute of fixed habitations, move about to whatever place a plentiful supply of water and pasture invites them, leave no monuments to perpetuate the memory of past events. The 匈奴 Heung-noo, and 契丹 Keïh-tan, and others who formerly inhabited the countries now occupied by the Mung-koo's, have left nothing but there names on the page of Chinese History.

The present 蒙古 Mung-koo Tribes, extend on the East to 黑龍江 Hih-ung-keang, the river Amour; on the west to 伊犁 E-le; on the south to 長城 Chang-ching, The Great Wall; and on the north pass beyond the desart 沙漠 Sha-mŏ.

舊藩蒙古五十一旗

The old dependant Mung-koo's, consisting of Fifty-one Standards, are situated in the following places:

NAMES OF PLACES.		Distance from Peking in Le.	English miles.
科爾沁 Ko-urh-chin, ...	6 Standards.	NORTH 1280	308
郭爾羅斯 Ko-urh-lo-sze, ...	2 ——	N. 1297	326
杜爾伯特 Too-urh-pĭh-tĭh, . . .	1 ——	N. E. 2500	625
扎賴特 Chă-lae-tĭh, ...	1 ——	2010	502
土黑特 Too-hĭh-tĭh, ...	2 ——	1000	250
扎魯特 Chă-loo-tĭh, ...	2 ——	1510	377
阿魯科爾沁 O-roo-ko-urh-chin, ...		1340	335
敖漢 Gaou-han, ...	1 ——	1010	252
奈曼 Nae-man, N. E. of 喜峯口 He-fung-kow,	1 ——	1110	277
喀爾喀左翼 Kĭh-urh-kĭh, left wing, .	1 ——	N. 1210	302
喀喇沁 Kĭh-la-chin, ...	2 ——	760	190
翁牛特 Ung-new-tĭh, ...	2 ——	N. E. 760	190
阿霸哈納爾 O-pa-hă-na-urh, . . .	2 ——	1500	375
阿霸垓 O-pa-kae, ...	2 ——	1000	250
蒿齊忒 Kaou-tse-tĭh, ...	2 ——	1185	296
烏朱穆秦 Woo-choo-mŭh-tsin, . . .	2 ——	1163	290
巴林 Pa-lin, ...	2 ——	960	240
克西克騰 Kĭh-se-kĭh-tăng, . . .	1 ——	810	88
蘇尼特 Soo-ne-tĭh, ...	2 ——	960	240
喀爾喀右翼 Kĭh-urh-kĭh, right wing, .	1 ——	N. W. 1130	282
四子部落 Sze-tsze-poo-lŏh, ...		960	240
毛明安 Maou-ming-gan, ...	1 ——	1240	310
烏喇忒 Woo-la-tĭh, ...	3 ——	1520	380
鄂爾多斯 Go-urh-to-sze, (Orlous) . .	7 ——	1100	275
(歸化城)土默特 (Kwei-hwa-ching), Too-mĭh-tĭh,		1160	290

新藩蒙古

RECENTLY ATTACHED MUNG-KOOS.

1. 牧廠 Müh-chang, for the breed of horses. Distant from Peking, N. E. 1250 le.

2. 察哈爾 Chä-ha-urh, 8 Standards, N. W. 1000 le. 遊牧 Wandering Shepherds.

3. 喀爾喀 Kĭh-urh kĭh, Gerghis, 四部 Four tribes, 74 standards; extending on the East to the river Amour; on the West to 阿爾泰山 O-urh-tae Mountain and E-le. On the South to the desert Sha-mŏ, and on the North to Russia. From E. to W. 5000 le; from N. to S. 3000 le. Divided into three 汗 K'han. Fought with the 厄魯特 Gĭh-loo-tĭh, Eleuths, when the Emperor of China interfered. He allowed them to retain the title of 汗 K'han, and conferred the hereditary regal title, together with various titles of nobility. 授王.貝勒.貝子.公.台吉等爵世襲 which they call Wang, Pei-lĭh, Pei-tsze, Kung, Tae-keĭh. Some say, they correspond to King, Duke, Count, Marquis, &c.; apparently similar to what is called the Feudal System in Europe.

4. 青海 Tsing-hae, anciently called 西海 Se-hae. Foreign name is 庫庫淖爾尼魯特 Koo-koo-chur Eleuths, lies S. W. 5070 le, between 甘肅 Kan-sŭh, on the West of China and Thibet. 土爾尼特喀爾喀各旗牧地 It is the land where the Tourgouths and Gerghis feed their flocks.

6. 西藏 Se-tsang, Thibet, extends E. and W. 6100 le; N. and S. 6500. Lies on the west of 雲南 Yun-nan and 四川 Sze-chuen. Countries on the west of it, they denominate 西域回部大沙海 Western Mohamedan tribes, and great sandy desart. On the north are 青海及回部 Tsing-hae and Mohamedan tribes.

The Chinese observe the same divisions as are mentioned by Europeans, viz. 中藏 Chun-tsang, 'The Centre or Middle Thibet;' 後藏 How-tsang, 'Upper Thibet.' and 前藏 Tsëen-tsang, 'Lower Thibet.' In the Middle Thibet, is the capital 拉薩 La-sa, sometimes written 喇薩 La-sa, Lassa; which is distant from 四川 Sze-chun, 3480 le.

The Chinese say, that the natives call their country 圖伯特 Too-pĭh-tĭh,

Thibet, and also 唐古特 Tang-koo-tih. Same as what the Chinese formerly called 吐蕃 Too-fan. Fan, probably denoting Foreigner, and Too, the first syllable of the proper name; for the Chinese like to abbreviate long Foreign names. In fact their own names of places are often abbreviated, one syllable of a well known name is used, instead of three or four. Recently, A. D. 1815, His Imperial Majesty found fault with the writers about court for taking this liberty with various Tartar names.

永樂 Yung-lŏ, of the Dynasty, Ming, (about 1430), bestowed the regal title 王 Wang, on eight of the Priests of Thibet. Each is accompanied with a sentence in praise of the person receiving the title, and all referring to the excellence of the religion they professed, or of their zeal for it, and being ornaments of it; one of them is literally 贊教王 'King, defender of the Faith,' or the religion taught.

順始 Shung-che, of the present Dynasty conferred 金冊金印 Golden books and a golden seal no the 喇嘛 La-ma, with the title 西天大善自在佛 'The greatly good and self-existing Füh of the Western Heaven.'

其俗相傳有宗喀巳者居喇薩始興黃帽之教。後世曰根敦佳木左立第巴以治國事。索諾木佳木左始稱達賴喇嘛 'According to their tradition, they had an ancestor whose name was Kih-pa, and who lived at Lassa. He first introduced the religion of the Yellow-cap, (as that of Lama is called). In succeeding ages, Kăn-tun-kea-mùh-tso, established the Te-pa to govern the country. Sŏ-nŏ-mùh-kea-mùh-tso, was the first who was called Tă-lae Lama, (Delai Lama.)

The period of this may perhaps be ascertained by the following remark, 布達拉廟 or 殿 the temple of Poo-ta-la, which is the residence of the grand Lama, was first built by the 吐蕃 Too-fan, in the time of 唐太宗 A. D. 660, and 五世後 after the Five Dynasties (about 740), Ta-lae Lama and the Te-pa rebuilt them.

In the 32th year of Kang-he, the Lama died, or as they sometimes express it 示寂 'Manifested silent rest,' and the Te-pa concealed it sixteen years from the Chinese. After this, the 準噶爾 Chin-kŏ-urh from the north, invaded Thibet, overcame, burnt and destroyed the temples, and drove away the priests. The Delai Lama took refuge in a temple of 甘肅 Kan-sùh Province. Kang-he, 53rd year, an army was sent and reduced Thibet again under subjection to the Chinese.

In the 32nd year of Kang-he, the Te-pa was styled 土伯特國王 King of Thibet.' In the 4th year of Këen-lung, he appointed a person in Thibet with the title 王 King. In his 12th year appointed the King's son, and in the 15th year put him to death, and appointed 噶倫公四員 Four nobles to assist in the government of the country.

In his 44th year, 班禪扎嘛 Pan-shen Lama, who is the second in dignity, came to Peking, and went to rest, i. e. died. It is said, that his Majesty sent him back to Thibet in a 金塔 Golden pagoda, or Mausoleum.

The Poo-to-la temple, it is said (in the Ta-ts'hing-che), is 367 cubits, 4 tenths high. The tops of the numerous buildings are covered with gold. There are in the temple many gold and silver Pagodas; and images of Füh out of number, made of gold, or silver, or valuable stones.

The people of Thibet 互市在四川 Trade at Sze-chuen. The road from Peking to Lassa lies through 西寧 the District Se-ning, in the Province Kan-süh. Tribute is brought every two years.

6. 西套厄魯特 Se-taou Gïh-loo-tïh, the western Eleuths. 3 Standards. Distant from Peking 5000 le, and situated on the south of Shamo desert down to the frontier of 甘肅 Kan-süh Province.

They are the descendants of the Dynasty Yuen, and immediately from 阿噜台 O-loo-tae, which is 訛爲厄魯特 Erroneously written Gïh-loo-tïh, or Eleuths.

西域新疆

NEW BOUNDARIES ON THE WEST.

The whole of this extensive country, (see Page 61), is under the government of a 將軍 Tseang-keun, which term commonly denotes a military commander, but in this case, the authority both Civil and Military is vested in him. He was first appointed in the 27th year of Këen-lung. The records of any intercourse with 西域 the Western inland Countries, commences in the time of 漢武帝 Han-woo-te, B. C. 100, when they became acquainted with thirty-six different nations.

1. 伊犁 E-le is the seat of Government, and is distant from Peking, N. W. 1820 le. There is a 將軍 Tseang-keun (with authority similar to the Tseang-keun of E-le), at 黑龍江 Hih-lung-keang, or the river Amour. Distant from Peking on the N. E. 830 le; and 2000 le distant from the 俄羅斯界 Russian frontier.

At the town of E-le, in 1790, there were soldiers of different tribes,	10,610
People connected with the 額魯特 Eleuths, ...	3,155
Turgouth shepherds, ...	25,595
Of Mohamedans 6,000 families, (they are put down at 20,356.) perhaps equal to, ...	30,000
Chinese 71 families, ...	290
Criminals transported, ...	244
Total Population,	69,924

2. 庫爾喀喇烏蘇 Koo-urh-kĭh-la-woo-soo, A military station on the East side of E-le. 348 soldiers who cultivate the land, and a few criminals.

3. 塔爾巴噶台 Ta-urh-pa-kŏ-tae, on the north east of E-le, extending to the borders of Russia. Eleuths, 3516 families, making 11,737 persons. Tourgouths 944 families, making 4200, all removed from E-le in the 42nd year of Këen-lung.

4. 哈密 Hŏ-meĭh, Hami, Lat. N. 43, W. Lon. 22° 40'. Distant from Peking 7180 le. Country destitute of water, long cold and vast quantities of snow. Water is daily procured from melted snow. Mohamedan subjects, 1950 families, 12,163 persons.

5. 闢展 Peĭh-chen, to the W. of the preceding place. N. 43°. W. 25°. 30'. On the South side of the 天山 T'hëen-shan, 'Heaven mountains.' In this range of mountains there are 祈連山 Ke-lëen-shan; 雪山 Seŭh shan, 'Snow-mountains,' &c. They extend from E. to W. 6000 le. On the south are the 回部 Mohamedan tribes. On the north are the 準噶爾部 Chin-kŏ-urh tribes. 闢展爲回部門戶 Peĭh-chen, is The door to the Mohamedan tribes. Of Mohamedans, there are 2937 families, 1373 persons.

6. 哈喇沙爾 Ha-la-sha-urh, is 1600 le west of the preceding. Distant from Peking 9100 le. Mohamedans, 1330 families, 5390 persons.

7. 賽喇木 Sae-la-mŭh, to the S. W. of the following. Mohamedans, 500 fa-

milies, 1627 persons. A people called 拜 Pae, 563 families, 1735 persons. Produces red copper and salt petre.

8. 庫車 Koo-chay, N. 41° 50' W. 34°. To Peking 1800 le. Mohamedans, 1112 families; 4660 persons. 沙雅爾 Sha-ya-urh, families 673, 1898 persons.

9. 阿克鄒 O-kĭh-soo, N. 41°. W. 35. Mohamedan, 756 families; 24,607 persons.

10. 烏什 Woo-shĭh. N. 42°. W. 36°. Mohamedans, 822 families; 3258 persons.

11. 喀什噶爾 Kĭh-shĭh-kŏ-urh, Cashgur, N. 41° W. 43°. To Peking 11,925 le. Mohamedans, 14,056 families; 66,413 persons.

On the west is the 葱嶺 Tsung-ling Mountain, which is a continuation of the 天山 Thëen-shan. This mountain produces large 葱 Tsung, or Onions, and hence its name. It is the 屏障 Screen that limits the 西域 Western Regions. The river 葉爾羌河 Yĕ-urh-keang, takes it rise from this mountain; the 36 nations of the ancients were bounded by it; produces gold, red copper, silk with gold interweaved; and cotton.

12. 葉爾羌 Yĕ-urh-keang 500 le south of Cashgar. Mohamedans, 15,574 families, 65,495 persons.

13. 和闐 Ho-tëen, N. 35° 30'. W. 34°. Mohamedans, 13,642 families, 44,630 persons.

The families do not seem to average more than 5 or 6 Persons. *

THE LATITUDE AND LONGITUDE OF THE FOLLOWING PLACES, ARE GIVEN IN THE CHINESE IMPERIAL MAP OF THE WORLD.

14. 白都納 Pih-too-năh, N. 46° 20.' E. 8° 40'.

15. 鄂爾鄯 Gŏ-urh-shen, N. 36°. W. 47°

16. 尼布楚 Ne-poo-tsoo, N. 53° 50.' W. 11°

17. 烏魯穆齊 Woo-loo-mŭh-tse, N. 44° 30' W. 28'

18. 巴里坤 Pa-le-kwan, N. 44°. W. 23.

19. 吧八達 Pă-pă-tăh, N. 35°. W. 45°.

20. 布魯特 Poo-loo-tĭh, N. 38°. W. 50°. There is 西 and 東 of this name.

The famous Zhehol is in Chinese, 熱河 Jĕ-ho. Ho-tun, is 河屯 Ho-tun.

* That a Population of about four thousand persons should, in a few years acquire a dominion the most extensive of any in the world, is a remarkable case. How variable the condition of nations and of men!

新疆藩屬

NEW DEPENDANT TERRITORIES.

1. 左哈薩克 Left H'hŏ-să-kĭh, Hassacks or Cossacks. From south to north, lie between E-le and Russia. On the N. W. of the 準噶爾部 Chin-kŏ-urh tribe. Their tribute passes by the way of E-le to Peking.

2. 右哈薩克 Right Hassacks, 2000 le to the west of the preceding.

3. 東布魯特 East Poo-loo-tĭh, lie 1400 le to the S. W. of E-le. Their tribute passes through 回部 the Mohamedan cantons to Peking. They are a people fond of gain and of quarreling. They do plough; but prefer flocks. Lie on the N. of 天山 Thëen-shan mountains.

4. 西布魯特 West Poo-loo-tĭh. Situated on the N. W. of Cashgur, and of the 葱嶺 Tsung-ling Mountains. Entirely wandering shepherds. On the West, they extend to 布哈爾 Poo-h'hŏ-urh.

5. 霍罕 Hŏ-han, N. W. of Cashgur, 880 le; joins the preceding; on the West, bounded by 塔什罕 Tă-shĭh-han: Occurs in Chinese History under different names.

6. 安集延 Gan-tseĭh-yen, N. 37°. W. 40'.

7. 塔什罕 Ta-shĭh-kan, 1300 le north of Cashgur. Send their Tribute through the Mohamedan Cantons. Woody and fertile region.

8. 拔達克山 Pa-tă-kĭh Mountain, to the S. W. of Cashgur, amongst the 葱嶺 Tsung-ling Mountains, (the mountains of leeks.)

9. 博洛爾 Pŏ-lŏ-urh, on the eastside of the preceding.

10. 愛烏罕 Gae-oo-kan, on the S. W. of 拔達克 Pa-tă-kĭh mountain.

11. 痕都斯耳 Hăn-too-sze-tan, Hindostan, on the S. E. of the preceding. In the time of Han, the 罽賓 Ke-pin nation occupied the territory. The people of this country are skilful artisans, and excel in working gems, which they polish with water and not with sand. They are neighbours to the 五印度國 Five Yin-too, Indo, or Gentoo nations. They are a people fond of trade, and formerly carried on commerce with the Mohamedans of Ye-urh-keang. In the 25th year of Këen-lung, when the Western territories were settled, His Majesty published a Proclamation to those people, and conferred gifts upon them. Commercial intercourse goes on now as formerly.

It was anciently called 溫都斯坦 Wän-too-sze-tan, which, after an examination of 梵文 the language of Fan, is changed to what is correct, viz. 痕都斯坦

In the time of 漢武帝, about 100 years B. C. the Chinese intercourse with India commenced; and in books of that period, there are accounts of the civilization and riches of the country. It is said, that several of the Ambassadors from China were put to death by the Princes of India, and 元帝 Yuen-te discontinued the intercourse. In the time of 成帝 Ching-te, at the commencement of the Christain Era, the people of India sent an Ambassador to China, 謝罪 to make an Apology. (India is here spelled 縣度 Hëen-too).

In this part of the Work, there are several notices of 賽瑪爾堪 Sae-mă-urh-kan, Samarcand, and of the great wealth and splendour of a city called 修鮮 Sew-sëen, (Shu-shan ?) The king was crowned with gold, and sat on a throne of gold. In the time of 武德 and 貞觀 about A. D. 630; an Ambassador came from thence to China.

12. 哈里國 Ha-li, seems (Delhi), upwards of 1100 le from the Western frontier of China, and 2400 le south of Samarcand. The title of the Prince is noticed, 人尊之爲蘇勒坦 Persons honor him by the name Soo-lĭh-tan (Sultan). Some surrounding states are mentioned, and all of them said 以七日爲一周 to observe a weekly division of time, and a Sabbath, which in the language of the place, is called 阿啼納 O-te-na. This day is considered 上吉 most blessed, and 凡拜天聚會 all who worship Heaven assemble to do so.

13. The reign of 特穆爾 Tĭh-mo-urh, Tamerlane is noticed, and his being the husband of a Princess of 元 Yuen.

14. 天方國 Thëen-fang kwŏ, 'The Celestial Country,' or otherwise 樂國 Lŏ-kwŏ, Arabia Felix is mentioned. 宣德 Seuen-tĭh, about 1430, sent an Ambassador thither. The voyage is represented as lasting three months. The pretentions of 瑪哈穆特 Ma-ha-mo-tĭh, (Mohamed) are mentioned. There is no rain in the country, and vegetation is promoted by the dew which falls at night.

15. 巴勒提 Pa-lĭh-te, is a small state on the East of Hindostan, consisting only of a few thousand persons. Unknown till they submitted to the armies of Këen-lung in his 25th year, when pursuing his conquests in that quarter.

The dependence on China, of some of the above states, seems merely nominal, as all who send Ambassadors with presents to China, are said to offer tribute.

朝貢諸國

THE NATIONS WHICH HAVE BROUGHT TRIBUTE TO CHINA, AS THEY STAND ON THE RECORDS OF THE 禮部 BOARD OF RITES AND CEREMONIES.

I. 朝鮮 Chaou-sëën, Corea, otherwise called 高麗 Kaou-le, whence the name Corea. In the period of the 戰國 Chen-kwŏ, B. C. 300 years, it belonged to the kingdom 燕 Yen. Also called 高句驪 Kaou-keu-le; the two latte syllables denote a colt. A person of the name 高 Kaou fled thither on a colt, and founded the kingdom in the close of 漢 Han, A. D. 100.

II. 安南 Gan-nan, Cochinchina. Anciently called 南交 Nan-keaou. In the time of 後漢 How-han, A. D. 250, a Prince rebelled, and affairs being again arranged, the boundaries were marked by a 銅柱 brass pillar. In the northern part were 交趾等七郡 Keaou-che, and other small states, seven in number; the region now called Tonking. 雍正 Ying-ching, A. D. 1730, made a settlement of the limits, and gave to the reigning Prince the title 日南世祚 Jih-nan-she-tsoo, It denotes 'The Sun of the South, through ages happy,' which he still uses on official documents.

III. 琉球 Lew-kew, the Lekyo islands. Little or no intercourse with China till the Dynasty 元 Yuen. More intercourse during the present Dynasty. Their features appear remarkable to the Chinese, on the same account as the Europeans do, viz. 深目長鼻 'deep eyes and long noses.'

IV. 荷蘭 Ho-lan, the Hollanders or Du'ch. 自古荒服之地不通中國 'In ancient times a wild territory which had no intercourse with China.' The first persons who appeared, were very remarkable for their deep eyes, long noses, and the hair of their heads, eyebrows, and beards, being all red; hence they were denominated 紅毛國 Hung-maou, 'The Red-haired nation,' a term which has since been transferred to the English; and which is again giving way to the name 英吉利 Ying-keĭh-le, English.

V. 暹羅 Tsëën-lo, Siam, situated on the South west of 占城 Chen-ching, which is the 赤土國 Chĭh-too nation of 唐 Tang.

VI. 西洋 Se-yang, Western Ocean, the name assumed by 利瑪竇 Matthew Ricci, when he came to China in the time of 萬歷 Wan lëĭh, (1580), he seems to have intended by it the whole of Europe; in which sense it is often used. But in later times, it has come to denote the Portuguese alone. It is said, that His Majesty was gratified with the distance which he had come; treated him graciously, and retained him. Afterwards many of his associates came who all boasted great things of their ancestors. 瑪竇有萬國全圖 Matthew had a Map of the World, by which he endeavoured to give the Chinese an idea of it. An outline of the great divisions of the world is inserted, with some mistakes. 以西把尼亞 E-sze-pa-ne-a, (Hispania); 拂郎察 Fŏ-lang-cha, (France); 意大里亞 E-ta-le-a, (Italy), &c. are inserted, with accounts of their Manners; perhaps as accurate as our accounts of foreign countries sometimes are. They are a little inflated, and appear something modified by passing through the hands of the Chinese. It has not yet become the fashion in China to study Universal Geography.

VII. 蘇祿 Soo-lŏ, the Soo-loo of the Philipine Isles. In the time of 永樂 Yung-lŏ, A. D. 1420, three or four of their Princes came, accompanied by their wives to China, on an Embassy. Brought pearls, tortoise shells, &c.

VIII. 南掌 Nan-chang, or 老撾 Laou-chwa, (D'Anville, kingdom of Tonking) came with tribute in the time of 永樂 Yung-lŏ, A.D. 1420. Brought Elephants.

IX. 鄂羅斯 or 俄羅斯 Go-lo-sze, (Russia). This name began in the time of 元 Yuen, 14th Century. In the time of 順始 Shun-che, A. D. 1650, they were, on the river Amour, called 羅刹 Lo-chă. About that time, they built the town 雅克薩 Ya-kĭh-să, (Ya-kutsk). In the 15th year of Këen-lung, an Ambassador came from Russia. His Majesty 諭以嚴禁羅刹毋擾邊陲 Ordered the Ambassador to restrain the people of Lo-chă, and not allow them to disturb the frontier. They however continued to do

so, and His Majesty sent troops against them, who compelled them to submit; after which affairs went on as before. This suspension of arms lasted, however, but for a short time; and in the 24th year they were again attacked and surrounded (or besieged) by the Chinese, or rather Tartars. Next season, 察漢汗 Cha-han-kan (Catherine), sent an Ambassador who made an acknowledgement, 謝罪言.下國邊民搆釁自當嚴治乞撤雅克薩之圍且請分定邊界詔許之 'She acknowledged the crime which had been committed, and said, Should the people on the frontiers of (our) the inferior nation quarrel and fight, it is proper for us to punish them severely ourselves. We beg you to raise the siege of Yakutsk, and request you will decide the limits.' His Majesty issued a proclamation permitting it.'

In the 28th year, persons were sent to 尼布潮(or 尼布楚)之地 Ne-poo-chaou, or ne-poo-tsoo, (Tobolskoi?) to settle the limits. Yakutsk and the neighbouring places reverted to the Chinese. On the north the river 格爾必齊 Kih-urh-peih-tse was made a boundary, and a monument erected by the side of the river.

其國王所居之城曰莫斯科窪近西北大海 'The city at which the king of the country resides, is called Mo-sze-kò-wa, (Moscow or Muscovy), near the great north-west sea;" very remote from Peking. It is said, that the nation was at first small and weak, but rose by force of arms, and is now 今其地廣袤幾二萬里 an extensive country, stretching upwards of 20,000 le. In the time of Kang-he, they sent persons to study at Peking, 來京師就學特設俄羅斯館有滿州助教一人漢助教一人 'A school was established on purpose for them, and a Manchow teacher with a Chinese teacher appointed, (about 1700).

X. 日本 Jih-pun, (Japan), the ancient 倭奴國 Wei-noo nation. Called Jih-pun, 'Day source,' from being situated in the region of the rising sun. 後漢始入貢 First came with tribute in the time of How-han, (third Century). They 重儒書信佛法 Value the books of the learned, and believe the doctrines of Fuh.

XI. 呂宋 Leu-sung, Luzon or Manilla, and hence the name has passed to Spain. The

first is now called 小呂宋 Little Leu-sung, and Spain is called 大呂宋 Great Leu-sung. In the time of 萬歷 Wăn-leih, about A. D. 1600, the Pirate 林道乾被官軍追至其國國人助計有功 Lin-taou-këen, fled thither when pursued by the government forces, and the people of the place assisted in attacking the pirates, which act was meritorious.

XII. 合貓里 Hŏ-meaou-le, some islanders near to Manilla, in the 東海 Eastern sea, accompanied the Ambassadors from Ava.

XIII. 美洛居 Mei-lŏ-keu, (Moluccas), first heard of in the beginning of 明 Ming Dynasty, about 1420.

XIV. 萬歷中佛郎機與紅毛番互爭其地每歲搆兵 About A. D. 1600, the Franks and Dutch contended about those countries, and every year had battles, which alarmed the natives.' Many Chinese were there for the purchase of spices, and used their influence to reconcile contending parties. The Franks and Dutch then divided the Islands. They made 老高山 Laou-kaou-shan their boundary, on the north of which were the Franks, and on the south the Dutch.

It is curious to observe the light in which these things were represented at the court of Peking. It is added, that though the two Foreign nations divided the country, the native Prince remained. 服屬而其國猶存未滅也 'He was made dependant, but his kingdom was not destroyed.'

XV. 婆羅 Po-lo, a people on Borneo, otherwise called 文萊 Wăn-tsae. First sent tribute in the time of 唐高宗時 Tang, about 670.

XVI. 榜葛剌 Pang-kŏ-la, Bengal. 在西海 On the Western (Indian) ocean. The 漢時身毒國 Shin-tŭh nation of Han. In the time of 後漢 How-han, (3rd century) called 天竺 Thëen-chŭh. Also called 婆羅門地 Po-lo-mun, Brahmin land. 天竺卽五印度 Thëen-chŭh is the same as Woo Yin-too. The first syllable denotes 'five,' the other two seem to make 'India, or Gentoo,' i. e. the Five Gentoo Nations.' In the 晉天福 Year 930, A Chinese Priest travelled into the nations of the west

He travelled twelve years, six of which he spent among the 五印度 Five Hindoo nations. 宋大平興國 In the time of Sung, (A D. 980) another priest travelled to 天竺 India, and brought back a letter from the King 没徙裹 Mŭh-se-nang. On being translated, it read 近聞支那國內有大明王至聖至明威力自在每慚薄幸朝謁無由遙望支那起居聖躬萬福 'I have recently heard that there is in 支那 Che-na (China) an illustrious King, most excellent; most august and powerful! I blush to think of my ill fortune, by which I am left without the means of obtaining an interview with your Majesty. At a distance, I look towards 支那 Che-na, and wish Your Sacred Person, rising or at rest, ten thousand blessings.'

A Priest from India accompanied the Chinese Priest to Peking with a document similar to the preceding. The Itinerary of the Priest is then inserted, containing a dry list of the names of places, and the days' journey between each.

In the next reign, a 婆羅門僧 Brahmin Priest came to Peking. And 乾德 Këen-tĭh, in the year 950, 命沙門三百人入天竺求舍利及貝葉書 'Ordered Three hundred Sha-mun Priests to go to India and procure relicks of Fŭh, and the books of Buddhah (Pei-to-yĕ.) The itinerary (or quotations from it) of these three hundred persons is given, in which they tell of the 塔廟佛跡最夥 Pagodas, temples, traces, vestiges, or miracles of Fŭh, which they saw in immense numbers. And 渡洹河南有大浮屠 Having passed the river Harg, they saw a large (figure of) Fow-too (Buddhah) on the southside of it. 洹河 Hăng river, appears to be the name used for the Ganges by the Chinese Priests. They often recite 洹河沙數佛 'O Fŭh who exists (in forms or persons) numerous as the sands of the river Ganges.'

An Ambassador came from Bengal in the sixth year of 永樂 Yung-lŏ, A. D. 1417, and also during the 10th year. After this they ceased to come. 風俗修浮圖道不殺生 They cultivate the doctrines of Buddhah and do not destroy animal life.

XVII. 里古 Koo-le, A place in the Bay of Bengal, three days sail from 柯枝

O-che, which in Chinese Maps, is placed in the site of Arracan; ten days journey from 錫蘭 Seih-lan. From Koo-le, (Calicut or Calcutta?) the person who went from China to Arabia in the fifteenth century, set sail. First Embassy to China in the reign of 永樂 Yung-lŏ, A. D. 1410.

XVIII. 柯枝 O-che. Intercourse with China commenced during 宋 Sung Dynasty. 崇釋敎 They are of the Buddhah religion.

XIX. 錫蘭國 Seih-lan (Ceylon?) nation. By the side of the sea, there is on a rock, the print of a foot three cubits long. At the foot of a hill is a temple 有釋迦眞身側臥床上 in which is the real body of Füh lying on it's side on a couch. 旁有佛牙及舍利 By the side are teeth of Füh, and relics which are called Shay-le.

XX. 西洋瑣里 Se-yang-so-le, appears to be a place in the Bay of Bengal. Ambassadors came to China in the 14th century, and brought with them Pepper which they sold. The use of 西洋 Se-yang, by this petty state, puzzled the Boards at Peking, when Matthew Ricci went there and called himself 西洋人 A man from Se-yang; they thought he had been from the same place as the 瑣里 So-le. It is said, that there is a degree of obscurity with respect to this people, as those from 占城 Chen-ching, 暹羅 Tsëen-lo, 錫蘭 Seih-lan, and 柯枝 O-che, all called themselves So-le people.

XXI. 蘇門荅剌 Soo-mun-tă-la, (Soom tra), to the S. W. of 占城 Chen-ching. Afterward changed the name to 齊亞 A-tse, (Acheen.)

XXII. 南渤利 Nan-pŏ-le, Mohamedans, three days sail from Soo-ma-ta-la.

XXIII. 占城 Chen-ching, (Perhaps Cambodgia.) The 林邑 Lin-yih of 秦 Tsin. A violent warlike people. Country produces gold, elephants, &c.

XXIV. 眞臘 Chin-lă, or 占臘 Chen-la, originally called 扶南 Foo-nan. During the Dynasty 元 Yuen, subdued Chen-ching. Elephants, gems, &c.

XXV. 瓜哇 Kwa-wa, Ava, (In the Imperial Map of the World put for Java.) The ancient 闍婆國 Too-po nation. In 元 Yuen Dynasty first called Ava. It

is 西南諸番之衝要 the thoroughfare of all the Foreigners on the south west. Began its intercourse with China during 宋文帝 Sung Dynasty.

XXVI. 渤泥 Pŏ-ne, formerly connected with the preceding.

XXVII. 麻葉甕 Ma-yĕ-ung; ten days sail from Chen-ching.

XXVIII. 三佛齊 San-fŭh-tse, adjoins Chen-ching. Was subdued by Ava.

XXIX 佛郎機 Fŭh-lang-ke, the Franks or French, first denoted Europeans generally. The court heard of their ravages on the sea, and that they attacked 滿剌加 Malacca. Appears to have conceived of them as one of the nations of the Bay of Bengal.

XXX. 佛菻 Fŭh-lin, 漢大秦國 the Ta-tsin of Han; also called 犁靬 Le-kĕen, situated on the west of the Bay of Bengal. Very remote. 其人長大平正有類中國故謂之大秦 The people were tall and well formed, of the same race as the Chinese, and therefore called Ta-tsin. * 桓帝延熹初 About A. D. 150, they began to come to China. In the time of 唐 Tang, they changed their name to Fŭh-ling. There is a most splendid account of the country, and it is added, when Matthew Ricci came to Peking, he affirmed that 耶蘇生于如德亞蓋卽古大秦國 Jesus was born in Judea, which was the Ancient Ta-tsin.'

In the original, the Bay of Bengal is denoted by 西海 Se-hae, 'The Western Sea.' 東海 Tung-hae, denotes 'The Eastern ocean;' 南海 Nan-hae, 'The South Sea,' denotes what is commonly called the Chinese Sea. The two latter terms are sometimes confounded. What lies on the south east is also called 東海 Tung-hae.

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* Does this not favour the late De Guignes' supposition, that the Chinese were originally a Colony from Egypt.

NAMES AND FUNCTIONS OF THE OFFICERS OF GOVERNMENT.

THE following sketch, as well as the preceding, is intended not for Political, but for Philological purposes. Perhaps every Student of Chinese has felt the difficulty arising from not having some brief Analysis at hand, to enable him when reading, to conceive nearly of the period of an event referred to; of the relative situation of a place; or of the rank and duties of a particular Office. A person who has a Native Assistant at hand, can generally from him obtain enough of information on such subjects to enable him to proceed; but to a Student in Europe, without a Native Assistant, the difficulty arising from being unacquainted with what these sheets are intended to supply, (though but partially) has always been insurmountable. Hence, no person in Europe has succeed in acquiring the Language to any extent.

OF THE SUPREME GOVERNMENT.

大皇帝 Ta-hwang-te, 'The Great Emperor, is the source of all authority, he is otherwise designated 皇帝 Hwang-te; 皇上 Hwang-shang, 聖主 Shing-choo, and when speaking of him, 朝庭 Chaou-t'hing, as we say 'His Majesty.'

By following the order of the 官署 Kwăn-shoo, or Public Offices in the Capital, we shall best conceive what the functions of the officers in them are.

The Capital, Peking, is called 京城 King-ching, to which there are 九門 Nine gates. In the centre of that, is 皇城 Hwang-ching, 'the Imperial city,' eighteen le in circumference; and within that, is 紫禁城 Tsze-kin-ching, 'The sacred city,' six le in circumference. The south gate is called 午門 Woo-mun, within the Woo-mun, is:

I. 內閣 Nuy-kŏ, The Imperial Council Chamber. In this Chamber assemble the 大學士 Ta-heŏ-sze, 滿漢各二 Two Tartars and two Chinese; also

尙書協辦閣務 Shang-shoo-hëĕ-pan-kŏ-woo, or as they are commonly called 協辦大學士 Hëĕ-pan-ta-heŏ-tsze, one Tartar and one Chinese. The Tartars always take precedence. These six persons are called 拜相 Pae-seang. Seang, denotes to Assist; and Pae, to Bow and make obeisance. The persons who have been appointed assistants of the Sovereign and made their bow. The first is called 首相 Show-seang, Head-assistant, or Prime Minister. The first four have the title 中堂 Chung-tang attached to their names, and by inferiors they are called 閣老 Kŏ-laou, (Colao). There are in this office also 內閣學士 Nuy-kŏ-heŏ-sze, six Tartars and four Chinese. Further, 內閣侍讀學士 Nuy-kŏ she-tŭh-heŏ-sze, and 內閣侍讀典籍撰文辦事 Nun-kŏ-she-tŭh-tëen-tseĭh-seuen-wăn-pan-sze, also 中書舍人 Chung-shoo-shay-jin, 'Who perform the duties of Secretaries and Clerks.' The term Ta-heŏ-sze, was first employed during the Dynasty Tang. Placed next in order is the:—

II. 翰林院 Han-lin-yuen, A College instituted in the time of Tang. It is partly literary and partly political. All national works are conducted by its members, and they are frequently appointed to high offices in the state. It is not a school open for the education of youth, but a kind of Royal Society, or National Institute, the members of which rank 從二品 in the second of the Nine Orders.

There are two 掌院學士 Chang-yuen-heŏ-sze, or Presidents, one Tartar and one Chinese. There are six persons styled 侍讀學士 She-tŭh-heŏ-sze; also six 侍講學士 She-keang-heŏ-sze, others called 侍讀 She-tŭh and 侍講 She-keang. Further 修撰編 Sew-seuen-pëen, 修檢討庶吉士 Sew-këen-taou-shoo-këĭh-sze. Also 典籍侍詔孔目 Tëen-tseĭh she-chaou-keung-mŭh, all of which titles express different literary departments, 聖賢後世襲五經博士亦附於翰林院 'The descendants of Confucius and Mencius are hereditary members, and eminent classical scholars are attached to the Han-lin College.'

III. 詹事府 Chen-sze-foo, the officers of which have the controul of Her Majesty and the Princes' household.

IV. 起居注館 K'he-keu-choo-kwan, a Recorder's office, filled by a member of the Han-lin College.

V. 內務府 Nny-woo-foo, for the affairs of the Palace; 掌以總管大臣 has the general controul of the higher officers of state: Is divided into seven departments.

VI. 六科 Lùh-ko, Six Offices attached to the Six Boards, and have 掌印 the controul of the seals of those boards. There are two 給事中 Këïh-sze-chung, and two 給事 Këïh-sze.

VII. 中書科 Chung-shoo-ko, at present, 掌書寫誥勅 in this office, they have the charge of, and write certain documents issued by His Majesty.

VIII. 宗人府 Tsung-jin-foo. An Office for the oversight of all the branches of the Imperial family. The presiding officers are, 親王.郡王.貝勒.貝子.宗室公將軍爲之 Kings, Princes and Nobles.

IX. 史部 Le-poo, the Board which presides over all appointments to official rank in the state. There are two Presidents called 尚書 Shang-shoo, one Tartar and one Chinese. Other members are called 侍郎 She-lang; 郎中 Lang-chung; 員外郎 Yuen-wae-lang; 郎主事 Lang-choo-sze. In this and the following offices are 筆帖式 Peïh-teïh-she, Clerks or Writers, and 分掌翻繹 Fun-chang-fan-yïh, Translators.

X. 戶部 Hoo-poo, the Board of Revenue. The Presidents and Members are denominated by the same names as the preceding, only distinguishing to what Board they belong. Also fourteen persons from various Provinces called 清吏司 Ts'hing-le-sze.

XI. 禮部 Le-poo, the Board of National Usages. Officers similar to the above.

XI 刑部 Hing-poo, the Penal Board.

XIII. 工部 Kung-poo, the Board of Public Works.

XIV. 理藩院 Le-fan-yuen. Established by the reigning family for all the affairs

of the dependant states; Thibet, the Tartars, the Mohamedan Cantons, &c. Officers similar to those of the Six Boards. They are 滿州蒙古人 Manchow Tartars and Mung koos.

XV. 都察院 Too-chă yuen, the office of Examiners. Persons appointed to overlook the affairs of the Prince; the Magistracy; and the People; and to give their opinions or information to the Sovereign, whenever they please, in writing. The rule is that their persons should be sacred: at least that they should not lose their lives for what they say. That rule, however, was violated by the late Emperor, when he was advised to name his successor. They are at all times liable to very severe censure from His Majesty, when he happens to differ from them. He does not scruple to tell them that they 糊說 talk nonsense, and to direct that their papers be 投還 thrown back again to them. He does not like them to interfere with his family arrangements. One of them, not long ago, objected to the number of expensive gardens which his Majesty kept; and had for a reply, that it was none of his business; his province was National Affairs, and not the concerns of the palace. They act the part of spies occasionally, and are also sent to distant parts of the Empire as Commissioners of inspection. A few years ago, two were sent to 臺灣 Tae-wan, Formosa.

The general epithet for them is, 御史 Yu-she. There are two Presidents, one Tartar and one Chinese as usual, called 掌院左都御史 Chang-yuen-tso-too-yu-she, and have four Assistants. Viceroys and Fooyuens all take this as an honorary title, when they go to their several governments. Of these called 掌道御史 Chang-taou-yu-she, there are thirty; one Tartar and one Chinese for almost every Province; and of the 監察御史 Këeh-chă-yu-she, there are twenty-six. They have sometimes been called Censors.

XVI. 通政使司 T'hung-ching Sze-sze, Officers through whom official documents pass to and from His Majesty. The three first characters express the nature of the office. There are other two, a Tartar and a Chinese. Also a Secretary called 知事經歷 Che-sze-king-lëë.

XVII. 大理寺 Ta-le-sze. In which are two officers called 卿 King, with 左右寺丞評事諸員 Assistants in the discussion of business.

XVIII. 太常寺 Tae-chang-sze, in which are two officers called 少卿 Shaou-king, 博士 Pŏ-sze, Learned men. In what way these assist in the government does not appear.

XIX. 光祿寺 Kwang-lŏ-she, officers similar to the preceding.

XX. 太僕寺 Tae-pŏ-she, with similar officers.

XXI. 鴻臚寺 Hung-loo-she.

XXII. 國子監 Kwo-tsze-këen, 教蒙古子弟 for the Education of the sons and brothers of the Mung-koos. It is more properly a college than the Han-lin-yuen. The first officers are called 祭酒 Tse-tsew. There are two of them. The Tartars are called 博士助教 Pŏ-sze-tsoo-keaou, 學正 Heŏ-ching, and 學錄 Heŏ-lŏ. The reigning family has paid great attention to this college. Këen-lung often went in person to pour out libations before the tablet of Confucius, who is called 先師孔子 and whose name is placed as high as His Imperial Majesty's. He wrote inscriptions for the various halls, and erected stone tablets commemorating his several victories. Every time that he went in person he composed an Ode.

XXIII. 欽天監 Kin-t'hëen-këen, the Imperial Astronomical Board. 監正 滿州西洋各一 Principal Astronomers, one Tartar and one European, Assistants one Tartar and one Chinese. Secondary Assistants, one Tartar and one European. There are also inferior officers attached to it.

XXIV. 太醫院 Tae-e-yuen, Imperial Medical Board. President is called 院使 Yuen-sze. Assistant 院判 Yuen-pawn. And a certain number of 御醫 Imperial Physicians.

XXV. 四譯館 Sze-yĭh-kwăn, Translator's office. Eight rooms. There were originally appointed ninty-six 譯字生 Translators. There are now only eight.

XXVI. 鑾儀衛 Lwan-e-wei, office of the Imperial Guards.

XXVII. 八旗都統衙門 Pă-ke-too-tung-ya-mun, Court of the eight Standards.

XXVIII. 九門提督衙門 Kew-mnn-te-tŭh Ya-mun, the Court of the General of the city, or of the Nine Gates, a high military command.

XXIX. 崇文門監督署 Tsung-wăn-mun-këen-tŭh-shoo, the Court of the Commissioners of Customs.

XXX. 五城兵馬司 Woo-ching-ping-ma-sze, office of the Cavalry.

XXXI. 宗學 Tsung-heŏ, 以教宗室子弟 School for the Imperial Family. There are Masters to teach the Manchow Tartar language, Chinese horsemanship, archery, &c.

XXXII. 覺羅學 Keŏ-lo-heŏ, a School for the children of the Keolo, a branch of the Imperial family. Some other Schools are mentioned.

XXXIII. The 軍機大臣 Keun-ke-ta-chin, appears to be a Special Council, the members of which vary. The words might be rendered a Council of War.

OF THE PROVINCAL GOVERNMENT.

CANTON WILL SERVE AS A SPECIMEN OF THE OTHER PROVINCES.

文職官 CIVIL OFFICERS.

I. 兩廣總督 Leang-kwang Tsung-tŭh, Governor-General of the two Kwang, or Viceroy of Canton and Kwang-se. He is otherwise denominated 制臺 Che-tae.

II. 廣東巡撫 Kwang-tung Seun-foo, the Seun-foo, or 撫院 Foo-yuen of Canton. The Viceroy takes precedence of him, but cannot controul him. They are collegues in office. It is a maxim in the present dynasty to divide the power as much as possible, both in the Civil Service and in the Army; a principle which has its defects as well as advantages. What they cannot agree in must be referred to Court.

III. 提督學政 Te-tŭh-heŏ-ching, is the first literary officer in the Province, and has a certain controul in the army on special occasions.

IV. 布政使 Po-ching-sze, over the Revenue of the Province, and has a certain controul in inferior appointments. In his office there is.

經歷 King-lëě, a kind of Secretary.

照磨 Chaou-mo, keeper of the Seal.

庫大使 Koo-ta-sze, keeper of the Treasury.

V. 按察使 Gan-cha-tsze, a Criminal Judge.

A Secretary like the preceding.

司獄 Sze-yŏ, a Gaoler.

VI. 鹽運使 Yen-yun-sze, an Officer who superintends the Salt Trade.

The inferior officers are a 運同 Yun-t'hung, who attends to the transporting Salt from place to place. A Secretary as above; a 知事 Che-sze, Assistant; 庫大使 Koo-ta-tsze, a Treasurer, &c.

VII. 糧道 Leang-taou, Superintendant of the Public Granaries. 倉大使 Tsang-ta-sze, a Granary Keeper,

Each 府 Foo has a Magistrate called a 知府 Che-foo, as 廣州府知府 Kwang-chow-foo Che-foo, the Che-foo of Kwang-chow-foo. Several Assistant Officers situated in different parts of the district, who are called 同知 T'hung-che, or 分府 Fun-foo. There are also attached to him, 通判 T'hung-pwan, 府學教授 Foo-heŏ-keaou-show, a Teacher in the district school, otherwise called 學正 Heŏ-ching,

訓導 Heun-taou, Instructor. 經歷 King-lëě, Secretary.

司獄 Sze-yo, Gaoler.

Each 州 Chow has a Magistrate called 知州 Che-chow, with inferior officers similar to the Foo.

Each 縣 Hëen has its 知縣 Che-hëen. In common language, the name of the

Hëen answers for the name of the officer who presides over it, as 南海縣 Nan-hae Hëen, is used to designate the 知縣 Che-hëen, and the district itself.

The Assistant to a Hëen is called 縣丞 Hëen-ching, or 左堂 Tso-tang; also 分縣 Fun-hëen, and 戊廳 Jung-ting, in contradistinction from whom the Hëen is called 正堂 Ching-tang. The Tso-tang holds a separate court.

INFERIOR OFFICERS IN A HEEN.

縣學教諭 Hëen-heŏ-kcaou-yu, Tutor.
訓導 Heun-taou, Instructor.
主簿 Choo-poo, an Assistant officer in a Hëen.
巡檢 Seun-këen, or 捕廳 Poo-ting, over villages.
典史 Tëen-she, a kind of clerk.
河泊所 Ho-po-so, controuls the boats on the river.
吏目 Le-mùh, Attendants in Courts.

In Canton there is a Commissioner of Customs arising from Foreign Trade, who is appointed immediately by His Majesty. He ranks with the first officers of the Province, and is callled 海關 Hae-kwan, and 監督 Këen-tŭh, also sometimes 關部 Kwăn-poo. By Europeans called Hoppo, from a misapplication of the name of the Board of Revenue, to him, viz, 戶部 Hoo-poo. The Secretary to the Hoppo is called 經丞 King-ching.

All these officers have personal friends whom they employ to assist in drawing up official papers, and whom they call 師爺 Sze-yay. Their household servants are called 爺們 Yay-mun. These are generally appointed to be Tide-waiters, and attendants at the 關口 Kwan-k'how, or Custom-houses. Attendants in the outer apartments, and at the gate, are called 門上 Mun-shang. Official Messengers are called 委員 Wei-yuen. The Petty Police Runners are called 員差 Yuen-chae, or 差役 Chae-yŭh. A constable of a single street is called 地保 Te-paou.

In cases of flagrant Mal-administration in the distant Provinces; or charges brought against the higher officers, it is the custom to send some persons of rank from the Capital to try the parties on the spot. These Imperial Commissioners are called 欽差 Kin-chae.

武職官 MILITARY OFFICERS.

I. 鎮守廣東將軍 Chin-show Kwang-tung Tsëang-keun. The Tsëang keun, or General for the defence of Canton. He is always a Tartar.

副都統 Foo-too-tung, two Adjutant Generals.

滿洲漢軍協領 Mwan-chow-han-keun-hëĕ-ling, commonly called 軍協 Keun-hëĕ, a sort of Major-Generals. There are eight of them.

佐領 Tso-ling, sixteen.

防禦 Fang-yu, thirty-two.

驍騎校 Heaou-ke-keaou, thirty-two.

隨將軍印務筆帖式 Suy-tsëang-keun-yin-woo-peĭh-tëĕ-shĭh, two Secretaries who accompany the Tsëang-keun.

水師旗營協領 Shwüy-sze-ke-ying-hëĕ-ling, a kind of Admiral appointed in the tenth year of Këen-lung, since that there has been appointed a 水師提督 Shwüy-sze Te-tŭh, who is an Admiral possessing higher powers than the preceding.

II. 將軍標中軍左營副將 Tseang-keun-peaou-chung-keun-tso-ying, foo-tsëang. The Foo-tsëang or Adjutant-General of the left of the Tsëang-keun's centre division. Subordinate officers are.

都司 Too-sze, perhaps about the rank of a Major.

千總 Tsëen-tsung, rank of a Captain.

把總 Pa-tsung, rank of a Lieutenant.

The 右營 Yew-ying, right encampment, has a 遊擊 Yew-keĭh, otherwise called 遊府 Yew-foo. Under him are,

守備 Show-pei.

千總 Tsëen-tsung.

把總 Pa-tsung. There is a still inferior officer called a 外委 Wae-wei. He may probably rank with a Sergeant.

III. 督標中軍副將 Tŭh-peaou-chung-keun-foo-tseang, the Adjutant-General of the Viceroy's troops. Officers same as above. The 左右前後 Left, right, front, and rear 營 Camps, call the principal officers 參將 Tsan-tsëang; under whom are 守備 Show-pei, 千總 T'shëen-tsung, and 把總 Pa-tsung.

IV. 撫標中軍參將 Foo-peanu-chung-keun Tsan-tsëang, the Tsan-tsëang or Major-General of the Fooyuen's troops. With inferior Officers, as above.

V. 提督總兵官 Te-tŭh-tsung-ping-kwăn, the Te-tŭh-General officer. Inferior officers as above. This is considered of high rank. He and the preceding in some cases have their own departments, and each can act for himself; in other cases it is necessary for them to act in concert. Of the 鎮總兵官 Chin-tsung-ping-kwan, there are seven or eight in different parts of the Province. Who answer to European Generals.

九品

OF THE NINE RANKS.

In these Nine they distinguish between Principal and Secondary, expressed by 正 Ching and 從 Tsung.

正一品 FIRST RANK—PRINCIPAL.

Distinguished by a 紅寶石 Hung paou shih, Red Precious Stone on the top of the cap. On common occasions wear Coral. These Globes or Buttons are called 帽頂 Maou-ting.

太師 Tae-sze,
太傅 Tae-foo,
太保 Tae-paou,
} Guardians of the Sovereign. In cases of minority they act as Regents. None at present enjoy this dignity.

大學士 Ta-heŏ-sze, Ministers of State.

從一品 FIRST ORDER—SECONDARY.

少師 Shaou-sze,
少傅 Shaou-foo,
少保 Shaou-paou.
} Of these there are not any now.

太子太師 Tae-tsze-tae-sze,
太子太傅 Tae-tsze-tae-foo,
太子太保 Tae-tsze-tae-paou.
} Guardians of the Prince.

Of this rank are all the 尚書 Shang-shoo, and 御史 Yu-she. These persons write on their cards the title 光祿大夫 Kwang-yung-lüh-ta-foo. Their Ladies are styled 一品夫人 Yih-pin-foo-jin.

正二品 SECOND RANK—PRINCIPAL.

Distinguished by 小紅寶石 an inferior Red Gem; commonly wear 花珊瑚 Flowerd Coral.

太子少師 Tae-tsze-shaou-sze,
太子少傅 Tae-tsze-shaou-foo,
太子少保 Tae-tsze-shaou-paou,
} Secondary Guardians of the Prince.

各省總督 Kŏ săng Tsung-tŭh, the Viceroys of all the Provinces.

部院侍郎 Poo-yuen-she-lang.

Write on their cards 資政大夫 Tsze-ching-ta-foo. Ladies are styled 夫人 Foo-jin.

從二品 SECOND RANK—SECONDARY.

內閣學士 Nuy-kŏ-heŏ-sze.

翰林院堂院學士 Han-lin-yuen, and Tang-yuen-heŏ-sze.

各省巡撫 Kŏ săng Seun-foo, all the Foo-yuens of the Provinces.

布政使 Poo-ching-sze.

Write on their cards 通奉大夫 Tung-fung-ta-foo. Ladies are styled 夫人 Foo-jin.

正三品 THIRD RANK—PRINCIPAL.

Distinguished by 藍寶石 a Blue Stone Globe.

副者御史 Foo too Yu-she. The Assistant Yu-she Officers of the Courts above mentioned. 宗人府 Tsung-jin-foo; 通政使 T'ung-ching-sze. The Officers called 卿 King. 按察使 Gan-cha-sze.

Write on their cards 通議大夫 T'hung-e-ta-foo. Ladies styled 淑人 Shŭh-jin.

從三品 THIRD RANK—SECONDARY.

Some of the 卿 King. 鹽軍使 Yen-yun-sze.

Write on their cards 議大夫 E-ta-foo. Ladies are styled 淑人 Shŭh-jin.

正四品 FOURTH RANK—PRINCIPAL.

Distinguished by a Light Blue Stone, or Glass Globe.

通政副使 Tung-chin-foo-sze. 少卿 Shaou-king.
各省守巡道 The Seun-taou of all the Provinces.
Write on their cards 中憲大夫 Chung-hëeu-ta-foo. Ladies styled 恭人 Kung-jin.

從四品 FOURTH RANK—SECONDARY.

國子監祭酒 The Tse-tsew of Kwo-tsze-këen.
內閣侍讀學士 Nuy-ko-she-tüh-heŏ-sze.
侍講學士 She-këang-heŏ-sze.
各府知府 All the Che-foo of districts called Foo.
Write on their cards 朝議大夫 Chaou-e-ta-foo. Ladies styled 恭人 Kung-jin

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正五品 FIFTH RANK—PRINCIPAL.

Distinguished by Crystal or a White Glass Globe.

給事中 Këih-sze-chung.
院郎中 Yuen-lang-chung.
欽天監 Kin-t'heen-këen, the Astronomers.
大醫 Ta-e, Members of the Medical Board.
各府同知 All the T'hung-che of the Foo Districts.
知州 Che-chow, and the Magistrates of Chow, in Peking Province.
Write on their cards 奉政大夫 Fung-chiog-ta-foo. Ladies styled 宜人 E-jin.

從五品 FIFTH RANK—SECONDARY.

翰林院侍讀侍講 The She-tüh and She-keang of Han-lin College, 員外郎 Yuen-wae-lang, 各道監察御史 The Këen-chă Yu-she of all the Taou.
Write on their cards 奉直大夫 Fung-chïh-ta-foo. Ladies styled 宜人 E-jin.

正六品 SIXTH RANK—PRINCIPAL.

Distinguished by a White Stone or Glass Globe.

The 知縣 Hëen Magistrates of Peking; the officers called 經歷 King-lëě of the higher courts, &c.

從六品 SIXTH RANK—SECONDARY.

州同 Chow-t'hung, &c.

Write on their cards 承德郎 Ching-tĭh-lang, a difference between the Principal and Secondary. Wives styled 安人 Gan-jin.

正七品 SEVENTH RANK—PRINCIPAL.

各縣知縣 All the Magistrates of Hëen.

從七品 SEVENTH RANK—SECONDARY.

國子監博士 The Pŏ-sze of Kwo-tsze-këen.

Write on their cards 徵仕郎 Chĭng-sze-lang. Wives styled 孺人 Yu-jin.

正八品 EIGHTH RANK—PRINCIPAL.

Distinguished by a Flowered Gold Globe.

各縣縣丞 All the Assistant Magistrates of Heen, otherwise called 左堂 Tso-tang.

從八品 EIGHTH RANK—SECONDARY.

The inferior Secretaries and Writers of various courts.

九品 NINTH ORDER.

Gaolers; inferior Treasurers; Village Magistrates, &c. They also wear a gold button on their caps.

未入流

PERSONS WHO HAVE NOT ENTERED THE SERIES.

Denotes those inferior Attendants on Public Courts, who are not of any of the Nine Orders, but who are understood to be attached to the Government. Any of the above distinctions of Rank may be purchased from the Government, and give to the possessors a certain kind of respectability among their fellow subjects. Though in cases where the rank is purchased, it is always attended with a large deduction of influence on that very account. None affect to distinguish more than the Chinese between mere wealth and real merit.

Those who possess any of the above distinctions, are said to possess 功名 Kung ming, or 職分 Chĭh fun. And in cases of a breach of the law, the first step is to 革職 Kĭh chĭh, take away their nominal rank. The possession of the rank gives a certain privilege and dignity to their character, which must be removed ere they can be beaten or fettered. With the higher ranks this degradation must take place before the parties can be tried.

After all, there are but three Classes in China, those in Power; the Wealthy; and the Poor; and according to a homely adage of their own, "the great fish eat the smaller; the smaller eat the shrimps, and the shrimps are compelled to eat mud." There are exceptions to this censure, and when an exception does occur, the individual is almost adored by the people.

考試 PUBLIC EXAMINATIONS.

The Examinations of persons who devote themselves to letters, for the purpose of having degrees conferred on them. According to a theory introduced in the time 唐 Tang, it was intended to choose from this well educated Class the Officers of the Government. The idea is still partially, and but partially acted on. Places are conferred for other than literary merit, and many are sold.

At these Examinations, all who choose, excepting Menial Servants, their Children or Grand-children; inferior Police Officers called 衙役 Ya-yŭh; and Play Actors, may attend. These persons are also excluded from obtaining any of the above ranks

The prohibition including Menial Servants excludes a large number of persons. If such a person however becomes wealthy, the law is often evaded. To superintend the Examinations, two persons called 主考 Choo-kaou, are deputed from Peking.

The lowest rank obtained at these Examinations is 秀才 Sew-tsae; the second, 舉人 Keu-jin; the third is 進士 Tsin-sze; the fourth 翰林 Han-lin. The first of the Keu-jin, is called 解元 Kae-yuen; the first of the Tsin-sze, is called 會元 Hwuy-yuen; and the first of the Han-lin, 狀元 Ch'hwang-yuen; next to which are the titles 探花 Tan-hwa, and 榜眼 Pang-yen.

The present Dynasty, which takes great pains in training a standing army, has introduced a similar examination, and similar titles amongst the Military.

二十八宿

TWENTY EIGHT CONSTELLATIONS.

THEIR NAMES ARE THESE, AND ORDER AS FOLLOWS.

1	2	3	4 S *	5	6	7
角 Keŏ;	亢 Kang;	氐 Te;	房 Fang;	心 Sin;	尾 Wei;	箕 Ke;
8	9	10	11 S	12	13	14
斗 Tow;	牛 New;	女 Neu;	虛 Heu;	危 Wei;	室 Shĭh;	壁 Peĭh;
15	16	17	18 S	19	20	21
奎 Kwei;	婁 Loo;	胃 Wei;	昴 Maou;	畢 Peĭh;	參 Tsan;	觜 Tsze,
22	23	24	25 S	26	27	28
井 Tsing;	鬼 Kwei;	柳 Lew;	星 Sing;	張 Chang;	翼 Yu;	軫 Chin.

Besides being the names of the Constellations, one of these is applied to every day in regular succession; from which circumstance, four of them, viz. 房虛昴星 regularly occur in rotation, on the first day of every succeeding seven days, and correspond to our weekly Sabbath. No such day, however, is observed by the Chinese.

* The Sunday Characters.

二十四節令

TWENTY-FOUR TERMS OR PERIODS OF FIFTEEN DAYS EACH.

These mark the Seasons more regularly than the number of their Moons; and some of them are referred to as Holidays. They correspond to our Months nearly as follows:

January 6,	小 Seaou, 寒 Han,	大 Ta 寒 Han,	21
February 5,	立 Leïh, 春 Chun,	雨 Yu, 水 Shwüy	21
March 6,	驚 King, 蟄 Chïh,	春 Chun, 分 Fun,	22
April 6,	清 Ts'hing, 明 Ming,	穀 Kŭh, 雨 Yu,	22
May 7,	立 Leïh, 夏 Hea,	小 Seaou 滿 Mwan,	22
June 7,	芒 Mang, 種 Chung,	夏 Hea, 至 Che,	22 *
July 8,	小 Seaou, 暑 Shoo,	大 Ta, 暑 Shoo,	21
August 9,	立 Leïh, 秋 Tsew,	處 Choo, 暑 Shoo,	24
Sept. 9,	白 Pïh, 露 Loo,	秋 Tsew, 分 Fun,	24
October 9,	寒 Hao, 露 Loo,	霜 Shwaog 降 Keang	21
November 8,	立 Leïh, 冬 Tuog,	小 Seaou, 雪 Seŭh,	23
December 8,	大 Ta 雪 Seŭh,	冬 Tung, 至 Che.	22 †

The Months or Moons are numbered. The first is called 正月 Ching-yuĕ; the others, 二月 Urh-yuĕ, 三月 San-yuĕ, &c. in succession. They have besides what may be called Poetical names, from an allusion to the Season, and which are used occasionally in the introduction of letters, &c. An intercalary moon is expressed by 閏 Jun, before the number of the moon.

The day, or twenty-four hours of Europeans, is divided into twelve parts, and the characters of the 地支 Te-che, are applied to them. (See Cycle, page 3.)

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* Summer Solstice. † Winter Solstice.

Midnight is expressed by 子 Tsze, which extends backwards to eleven at night, and forwards to one in the morning. 正子 Ching-tsze is twelve at night; 交子 Keaou-tsze, is eleven. The words Ching and Keaou, are applicable to all the other characters in a similar way.

11 to 1 ..... (3d 三更 Watch, morning) ..... 子 Tsze,
1 — 3 in the morning (4th 四更 Watch) is expressed by 丑 Chow,
3 — 5 ..... (5th 五更 Watch) ..... 寅 Yin,
5 — 7 ..... 卯 Maou,
7 — 9 ..... 辰 Shin,
9 — 11 ..... Forenoon 上午 ..... 巳 Sze,
11 — 1 The point of noon is 正午 Ching-woo, ... 午 Woo,
1 — 3..... Afternoon 下午 ..... 未 We,
3 — 5 ..... 申 Shin,
5 — 7 ..... 酉 Yew,
7 — 9 ..... (1st 定更 Watch,) ..... 戌 Seŏ,
9 — 11 ..... (2d 二更 Watch,) ..... 亥 Hae.

One of these two-hour-periods is called 一個時辰 Yĭh-ko-she-shin. The eighth of which is 刻 Kĭh. 正卯一刻 Ching-maou-yĭh-kĭh is a quarter past six in the morning, 交卯二刻 Keaou-maou-urh-kĭh, is half past 5 o'clock.

四季 Sze-ke expresses the four quarters of the year, 春夏秋冬 Chun, Hea, Tsew, Tung, Spring, Summer, Autumn, Winter. The three months of each quarter are distinguished by the characters 孟仲季 Măng, Chung, Ke. 夏仲 Hea-chung is the second month of the Summer quarter.

The month is divided into three decades called 旬 Seun. 上中下 Shang, Chung, Hea, express the first, second, and third. 中旬 Chung-seun is from the tenth to the twentieth of the month.

POPULAR HOLYDAYS.

FIRST MOON, FIRST DAY.

正月初一名元日 'The first day of the first moon is called Yuen-jih, sometimes 新年 Sin-nëen, 'The New Year,' new Year's day. For two three, or more days, all work is put a stop to. Early in the morning crowds of people repair to the temples to worship. During the day, there is much visiting, feasting and congratulating each other, which is called 拜年 Pae-nëen.

立春 Leih-chun, when the sun is in the 15° of Equarius, is a holyday time. Whole families go to the temples to worship; and ramble about the country for amusement, the season of festivity continues ten days. The first day is called 雞日 'Fowl-day;' the 2nd, 犬日 'Dog-day;' 3d, 猪日 Pig-day; 4th, 羊日 'Sheep-day;' 5th, 牛日 'Cow-day; 6th, 馬日 'Horse-day;' 7th, 人日 'Man-day;' 8th, 穀日 'Grain-day; 9th, 麻日 'Hemp-day;' 10th, 豆日 'Pea-day.' The 7th, is the greatest day.

15th. 賽燈 Shae-tăng, 'A striving to excel in an exhibition of Lanterns.' Commonly called the Feast of Lanterns. It is also called 花燈 Hwa-tăng.

2nd moon, 2nd day. 福神誕 Föh-shin-tan, or otherwise called 土地誕 Too-te-tan, includes the Lares urbani familiares; rustici and compitales. The Second is the general birth-day of these, when at all the public offices, and in various of the streets, plays are performed, and 串炮 Chuen-paou, Crackers, are let off in great numbers; also 花炮 Hwa-paou, decorated rockets. The spectators struggle to obtain the fragments of the last, under the idea that he who obtains it will be fortunate. 炮頭 Paou-tow, the common rocket, and 煙火 Yen-ho, various fire works.

3rd moon. In April, at the 清明節 Ts'hing-ming-tsëĕ, every one repairs to the tombs of their fathers, mothers, or uncles, to 祭掃 Tse-saou, 'Sacrifice and sweep;' i.e. to offer sacrifices of fish, fowls, swine or sheep, with oblations of wine to the manes of their deceased relatives, and to repair the tombs. After the ceremony is performed, they 壓紙 Yă-che, fix a piece of paper beneath a sod on the top of the hillock to show that the usual ceremonies have been performed. This period is called 開清 K'hae-ts'hing.

4th moon, 8th day. Is 釋迦佛誕辰 the birth-day of Shĭh-kea-fŭh, (Buddah), many people go and gather the fragrant herb 菀茜 Ynen-se, and make it up into cakes. It is a charm or preservative against every disease.

5th moon, 5th day. 節號天中 The day is called T'hëen-chung, otherwise called 端午節 Twan-woo-tsëĕ, or 端陽 Twan-yang. People make a long narrow boat which they call 龍船 Lung-chuen, 'Dragon boat,' with which they run races; a person beating at the same time a large drum in the centre of the boat. This is called 鬬龍船 Tow-lung-chuen. 男女往看 Men and women go to see them. At this term 客人收賬目 people clear off their tradesmen's accounts.

6th moon, 6th day. Is called 天貺 T'hëen kwang. Every one on this day airs their clothes, from a tradition that clothes aired on this day are not liable to be injured by insects.

7th moon, 1st to 15th day, Is called 盂蘭勝會 Yu-lan-shing-hwuy. There is a tale of a certain young man whose name was 目蓮 Mŭh-lëen, to which 尊者 Tsun chay, 'the honorable,' is now attached. His mother was a very wicked woman, and after death was consigned to punishment in Tartarus. Mŭh-lëen was a very virtuous person, and knowing that his mother was in torment, he went on the 15th of the 7th moon to 地獄 the place of future misery, and rescued his mother. When the infernal gates were opened, many of the spirits in darkness escaped from thence. Founded on this story are the observances of this period, which is called 燒衣節 Shaou-e-tsëĕ, from people making garments of parti-coloured paper, and burning them in order that they may pass

to the invisible world. Benevolent and rich men invite the priests of Fuh and Taou to 作醮 Tsŏ-tseaou, which expresses their spreading carpets on the floor, and reciting various prayers; laying out tables covered with fruit, pastry, &c. All which is intended (超渡 Chaou-too) to elevate and make pass over from abodes of darkness and wo, the (孤魂 Koo-hwăn) disconsolate and orphan spirits, who have no relatives to pay honors to their manes, or intercede for them. All is done 超昇净界之意 with an intention of raising them to more elevated and purer regions of existence. They also go on the water in boats to 放餓口燒衣 disperse or scatter prayers, and burn clothes in behalf of the spirits of those who have been drowned. Numerous lanterns are lighted up at nights, and hence the period is also called 放水燈 Fang-shwuy-tăng, or 放水陸 Fang-shwuy-lüh, from being performed both on the land and water. They continue these observances night and day, from the first to the fifteenth. At this period, people settle their accounts.

8th moon, 15th. Is called 中秋節 Chung-tsew-tsëë. It is said, that the Emperor 明皇 Ming-hwang, of the dynasty 唐 Tang, was one night led to the palace of the moon, where he saw a large assembly of 嫦娥仙女 Chang go sëen neu, Female divinities playing on instruments of music. On his return, he ordered persons to dress themselves, and sing in imitation of what he had seen. (命人效此作霓裳羽衣曲) Play actors, called in poetical language 梨園子弟 Le-yuen-tsze-te, 'The sons and brothers of the Pear Orchard,' the place where they first acted, originated in this Imperial excursion. Persons now, from the first to the fifteenth, make cakes like the moon of various sizes, and paint figures upon them, these are called 月餅 Yuĕ-ping, 'Moon cakes.' Friends and Relations pay visits, purchase and present the cakes to each other; and give entertainments. At full moon they spread out oblations and make prostrations to the moon.

9th moon, 9th day. Is called 重陽節 Chung-yang-tsëë, also called 登高 Tăng-kaou, 'Ascending high.' Many people go in parties to the hills to drink and amuse themselves. It arose from a person mentioned in ancient story, whose

name was 桓景 Hwan-king, having ascended a hill on that day to avoid some impending calamity (避災). Others make variegated fancy kites, which after amusing themselves with, they let fly wherever the wind may carry them, and give their kites and cares at once to the wind, this is called 放風箏 Fang-fung-tsăng.

11th moon. The shortest day, or 冬至 Tung-che, is called 長至節 Chang-che-tsĕĕ. All officers of government, both civil and military, repair to 萬壽宮 Wan-show-king, the Imperial hall; one of which is in every Provincial city, and make their prostrations to the Winter Solstice. Many make cakes, &c. with which they 賀節 congratulate the Solstice on the returning sun. In the streets and markets there is a great concourse of people. The Term is othewise called 冬節 Tung-tsĕĕ. People settle their accounts.

12th moon, 年盡了 Nëen-tsin-leaou, the close of the year. Great preparations are made 備辦年貨 for the approaching new year. New clothes are purchased, provis'ons bought in for feasting, and for offerings to the gods. Public offices are shut twenty days before, and opened twenty days after the New year.

24th. On the evening of the 24th, every family pays its adorations to 竈神 Tsaou-shin, the god of the furnace employed in the dressing of provisions. It is called 謝灶 Seay-tsaou, 'Thanking the furnace divinity.'

30th, On the evening of the 30th, every person 放炮竹 lets off crackers, this is called 送年窮 Sung-nëen-keung, 'Seeing out the old year.' Wine, victims, &c. are spread out, and the deities worshipped; and the whole family, men women and children partake of a repast, which is called 團年 Twan-nëen, 'Rounding off the year.' Many persons do not sleep, but wait for the New year, which is called 守歲 Show suy, 'Watching for the year.' There is a common saying, 能守歲得命長 'He who can watch for the year will obtain long life.'

2d moon. In February, at 立春 Leïh-chun Term. There is made at the expense of Government, a clay image of a man called 太歲 Tae-suy, (in allusion to

the year of the Cycle,) and a buffalo of the same materials, which is called 春牛 Chun new. On the day preceding the term, the 知府 Che-foo of every provincial city, goes out in state to 迎春 Meet Spring, when he offers sacrifice, and makes prostrations to these two figures. There are, dressed out by all the inhabitants of the different streets, a number of children, who are placed on tables, or represented sitting on trees. These tables are carried on men's shoulders, who parade the streets. These living figures are called 春色 Chun-sih, and every one vies with another to dress them more handsomely and fancifully. On the following day the same officer comes out as the Priest of Spring, in which capacity he is the greatest man in the Province, and would receive obeisance from the Viceroy in case of meeting him. He takes a whip in his hand, and strikes the buffalo two or three times in token of commencing the labours of Agriculture. The populace then stone the buffalo till they break it in pieces, from which they expect 豐年 an abundant year. The 春色 Decorated tables, upwards of seventy in number, with living figures upon them, go to the various public offices to return thanks for the 賞銀牌 Silver Medals which have been given them.

RELIGION AND MYTHOLOGY.

儒 Joo, 釋 Shïh, 道 Taou,

ARE THE NAMES OF THE THREE ACKNOWLEDGED SECTS OR RELIGIONS. THE FOLLOWERS OF CONFUCIUS, OF BUDDAH; AND OF 老子 LAOU-TSZE.

OF THE SECT CALLED JOO-KEAOU.

The divinities acknowledged by the Government in its official capacity, are chiefly these, 天 T'hëen, and 地 Te, 'the Heavens and the Earth,' which they worship on the first and fifteenth of each moon.

社稷 Shay Tseïh, the Gods of the Land and of the Grain, worshipped by all the officers of Government in Provincial towns, at 立春 and 立秋 Spring and Autumn.

山川風火各神 The Spirits of the Hills, Rivers, Winds, and Fire.

龍王 Lung Wang, the Dragon king, or the 海神 god of the Sea; the Neptune of China. Of this divinity the officers of Government supplicate rain. Temples dedicated to him are numerous on the banks of the Great Canal.

During the second and eighth moons, they 祭孔夫子 sacrifice to Confucius. The word sacrifice is used by the Writer of this, in preference to offering or oblation, because the worshippers use victims which they have previously deprived of life.

天后 T'hëen-how, the Queen of Heaven.

關帝 Kwan-te, a deified Warrior of the dynasty Han. Worshipped by the military chiefly. Highly honored by the reigning family for various alledged interpositions in the Imperial cause.

文昌 Wän-chang, the god of Letters, honored by the literati. In the temple of this god, is the idol 魁星 Kwei-sing, worshipped by the literati.

OF THE SECT CALLED SHÏH OR FÙH-KEAOU.

THE MOST NOTED DIVINITIES ARE,

1. 三寶佛 San-paou-fùh, the Three Precious Füh,—Past, Present, and to Come.
2. 準提 Chin-te, a goddess with numerous arms, indicating her power to save.
3. 觀音 Kwan-yin, a merciful goddess, much spoken of, and frequently represented.
4. 天花聖母 T'hëen hwa Shin-moo, the Sacred Mother who superintends children ill of the small pox.
5. 惠福夫人 Hwüy-füh Foo-jin, the patroness of barren women. Worshipped by those who desire children. Always represented with a child in her arms.
6. 財神 Tsae shin, the god of wealth, &c. &c. to the number of many thousands

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OF THE SECT CALLED TAOU-KEAOU.

THE DIVINITIES ARE

1. 三淸 San ts'hing, the Three Pure Ones, are first in dignity.
2. 玉皇 Yüh-hwang, or 上帝 Shang-te, the Most Honorable in Heaven.
3. 北帝 Pïh-te, the Northern Emperor.
4. 華光 Hwa-kwang, a god of fire.
5. 送生司馬 Sung säng sze ma, Who preside over the birth of children.

The Penates are expressed by 土地 Too-te. There are 門樓土地 Mun low too te, the gods of the door and of the upper story. 五方土地 Woo fang too te, the gods of the four corners of the house, and of the centre, &c. &c. At the dedication of the idols, certain rites are performed, and the eye is painted with animal blood, "the life is in the blood." This is called 開光 Kae kwang. The intention is, 使其靈 Sze ke ling, 'To give to it spirituality.'

Though the Chinese have imported many of their divinities from India, they seem to have left behind entirely the gross indecent parts of the Indian superstitions. Their Mythology is perhaps quite as ridiculous as those of the Greeks and Romans, though certainly not so offensive to good morals as some parts of those "elegant" systems.

Those who have acquired Classical taste enough to admire enthusiastically the very delicate and divine stories told of Jupiter, Venus, &c, have said that genuine Polytheism was highly tolerant. Without saying any thing of genuine Polytheism, as it is difficult to conceive of a corrupt or spurious one, the justness of the remark may be much questioned. They were tolerant to the principle of a multiplicity of gods, and on this principle, had no objection, when fancy struck them, to adopt divinities who would submit to a share of the worship and honors they had to offer;—they were tolerant to the principle of a multiplicity of gods; i. e. they were tolerant to their own principle. A very great stretch of toleration certainly.

But suppose their principle opposed; suppose Monotheism partially introduced amongst them, and then let their actions bear witness to their very great toleration. They also will be found to have failed in the true principle of toleration, and to have pleaded their cause by physical strength, instead of by strength of argument.

The same remark applies to those persons who cannot see distinctly the line which distinguishes truth from error, and are disposed to think that there really is no line of separation, particularly in matters of Religion and Morals; and hence give up to sceptical indifference. Towards those whose opinions differ from theirs, but who yet hold their sceptical principle, they are exceedingly good-tempered and complaisant, but towards those who oppose their principle, and think that considerable certainty may be obtained in Religion and Morals; i. e. towards the bigots and zealots, (as they are pleased occasionally to denominate such persons), they lose all patience.

OF THE PRIESTS.

In a 廟 Meaou, or Temple of Füh. The apartment of the Superior is called 方丈 Fang-chang. The same term is applied to the Superior himself. The inferiors are called 和尚 Ho-shang.

老和尚 Laou ho shang, denotes a Superior who is out of office, the Superior holds his situation three years. 當今和尚 Tang kin ho shang, expresses those who at present act. Of the inferiors every one has his department particularly specified. The 禪師 Shen-sze, are those who engage in the religious rites. The persons who receive visitors at the temple, are called 知客大師 Che-kih-ta-sze. Of the others, some are appointed to superintend the incense matches, and some to perform the menial offices of the institution. These temples are also called 寺 Sze.

THE SECT TAOU.

Denominates its temples 觀 Kwan, and its Superior 老師 Laou-sze, or 道長 Taou-chang. The Inferiors are called 道士 Taou-sze; the 火居道士 Taou-sze, marry and have families, or as they express it, Dwell amongst the fires.

THE NUNNERIES

Are called 庵堂 Gan-tang. The Superior is called 師太 Tsze-tae, and the Nuns 尼姑 Ne-koo. Persons wearied of a life of prostitution, who can pay for their own support, are sometimes received into these houses.

The above may be called the Established Religions of China, in as much as, they are not ordinarily molested by the Government in the performance of their usual rites. The 回回教 Mohamodans also are suffered to have temples, but are not allowed to make proselytes. Besides these, there are various fraternities, whose sentiments never appear, but the bond of whose union seems to be some religious observance, or an obscure Shibboleth, as the word 教 'To instruct; the things taught' is applied to them, in common with all the others. These associations, are by the Government, called 教匪 'Religious Banditti;' and their systems 邪教 'Depraved Ethics.' When discovered, the ring-leaders are punished, sometimes capitally, and their followers compelled to recant.

婚姻 MARRIAGE

Is preceded by an espousal which is expressed by 聘 Ping. This is ratified by presents sent from the intended Bridegroom. On the day of marriage, the 新郎 Sin-lang, or Bridegroom, undergoes the ceremony of 加冠 Kea-kwan, i. e. putting on his head a cap, and pronouncing a benediction over him. The 新婦 Sin-foo or Bride, is expected to weep for ten evenings previous to the marriage, in which she is often joined by her sisters, from whom she is about to be separated.

The chair, presents, music, &c. which go from the Bridegroom to receive the Bride, is expressed by 迎親 Ying tsin. At the Bridegroom's is a large assembly of friends waiting to congratulate the parties, and partake of an entertainment.

A table is prepared for the Bride and Bridegoom, which is called 煖房飯 Wän-fang-fan. They sit down at this and make a shew of eating together, and also 交杯 of exchanging cups, which seems to seal the marriage, as it is considered the most important, and an indispensable part. After the Gentlemen have dined, they are permitted 看新娘 'To see the Bride.' When a month has elapsed, the parents of the Lady visit her at the house of her husband. This is called 會親 Hwuy-tsin.

For a person who has a wife and children to marry a 妾 Tsëë, or Concubine, is esteemed less virtuous than to refrain from doing so. If for many years a man has no children by his wife, it is considered perfectly correct to take a concubine. For every additional concubine a man takes, he sinks in the scale of virtue. And Chinese Moralists have drawn out a fanciful scale of the exact degrees of virtue and vice, varying from one to ten thousand. To give a daughter to be a concubine is considered derogatory to the female, and to the dignity of the family; hence they are generally obtained from persons in an inferior condition. Men of high spirit will not give their daughters to be concubines to the Sovereign himself. Of course, there are always time-serving men of high rank who are not so scrupulous.

送葬 FUNERALS.

When a Parent dies, a messenger is sent 報喪 to announce it to all the relations. On each side of the door are 貼門白 pasted up pieces of white paper;

white being the colour of mourning in China. Wealthy families place a board at the door, on which is written 訃音 a statement of the deceased person's name, age, &c.

The children and grand-children of the deceased, sit on the ground around the corpse, weeping, clothed in white, and a white bandage round their heads. This is called 守喪 Show sang. The friends of the deceased come with pieces of white cloth or silk, the size of a coverlid, 鋪在屍身上 which they lay over the corpse, and which is denominated 鋪被 Poo pe.

The 長子 eldest son takes an earthen bowl in his hands, and puts into it two 銅錢 small copper coins. His friends then support him by the arms, and he proceeds weeping with the bowl in his hands, to the ditch which surrounds the city, or to the well at the gate of a village, and takes from thence a little water in his bowl. The coin he throws into the stream or well, and returns with the water. This is called 買水 buying water. On reaching home, the face and body of the corpse is washed with the water brought by the son, and then 入棺 put into the coffin, and 安座 placed in state; and a tablet erected with the name of the deceased inscribed on it, thus:

A FATHER'S TABLET.		A MOTHER'S.	
皇	EMPEROR	清	TS'HING (DYNASTY)
清	TS'HING (DYNASTY)	故	DECEASED,
顯	THE ILLUSTRIOUS DEAD	*妣	COMPANION OF HER HUSBAND.
*考	FINISHED HIS STATE OF TRIAL.	趙	CHAOU'S
諱	NAME	門	GATE (HOUSE),
其	K'HE-	李	LE
昌	CHANG- (SURNAME)	氏	MAIDEN NAME
趙	CHAOU	安人	LADY'S,
公	MR'S,	靈	SPIRIT'S
靈	SPIRIT'S	位	TABLET.
位	TABLET.		

* 父母 Foo moo, Father and Mother, when applied to the dead, is expressed by

The tomb-stone has generally the same characters written on it. The Father's wou'd read thus in English:—The Tomb-stone of Mr. Chaou-k'he-chang; the deceased, who shone illustrious in his day, finished his state of probation during the Dynasty Ts'hing.

The Mother's thus, *—The Tomb-stone of Mrs. Chaou, whose maiden name was Le. The companion of her husband, and pattern of his virtues. Died during the Dynasty Ts'hing.

When placed in rooms, the word Tomb-stone must be rendered Tablet It is first written on paper, which is burnt, and its place supplied with wood. Before the tablet incense is lighted up, and the children 頭七開祭 during the first seven days, prostrate themselves every morning before it.

三七出山 After three times seven days, the funeral procession takes place, attended by the children, wife, concubines and friends. The relations weep aloud. The tablet is carried in a sedan-chair, placed at the head of the grave, oblations offered, and prostrations again performed.

After interment, 回盒 they bring back the tablet, and place before it whole roasted pigs, 三牲 or 五牲 three or five kinds of dressed animal food, fruits, and pastry, they again prostrate themselves; and for 七七 seven times seven days, at morning and evening, present oblations and make prostrations.

The first seven days of mourning, are by some extended to seven weeks. And with the rich, the period of interment is sometimes deferred many years. 寄庫 'Send a treasury,' expresses erecting rooms of paper; burning them; and so passing them to the invisible state for the use of the deceased.

考 Kaou, Father, and 妣 Pe, Mother. These are the Tomb-stones of Canton Province. In the interior they vary in their form and inscription.

* Tablets are not erected for unmarried children. 買水 Mae-shwüy cannot be performed but by the eldest son living; or the eldest son's son in preference to the second son. Whoever brings the water, is entitled to a double share of the property. When neither children nor grand-children are in life, cousins, or those next in kin 買水 buy the water and inherit the property.

八卦

THE PA-QUA OF THE 易經 YĬH-KÌNG.

Order	8	7	6	5	4	3	2	1
Name	坤 Kwăn	艮 Kăn	坎 K'han	巽 Sin	震 Chin	離 Le	兌 Tuy	乾 Këen

They are carried back to 四象 Sze-seang, viz.

	4	3	2	1
	太陰 Tae-yin	少陽 Shaou-yang	少陰 Shaou-yin	太陽 Tae-yang

And these to 兩儀 Leang-e,

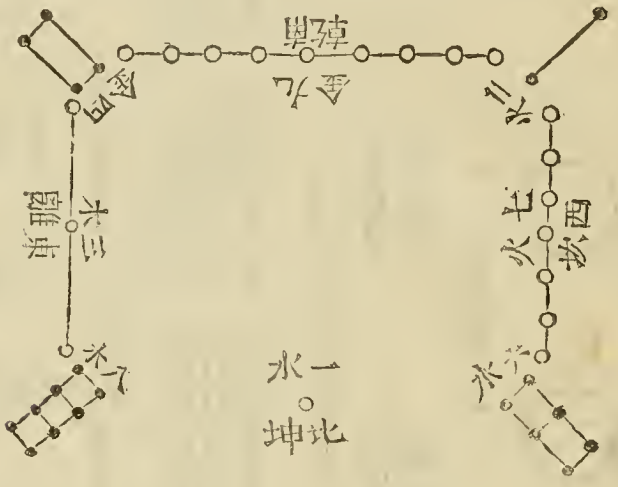
陰儀 陽儀

Which terminate in

ZERO OR TAE-KEIH. *

* The extreme point of analysis; the first principle or existence.

The Eight Diagrams were drawn, it is said, by the far-famed 伏羲 Fŭh-he. They were analysed by a person named 周 Chow, of the dynasty 宋 Sung. He introduced the Circle, to which he applied the words Tae-keih, the extreme limit; chaos, or primitive existence: unity. On the division of unity, a line ——— became two ——— ———, and thus existed an odd and an even number. The One was 陽 Yang, and the Two 陰 Yin, the same as is represented by the 河圖 Ho-too, and 洛書 Lŭh-shoo, or the odd and even digits placed so as to make Ten every way. Which figure was obtained by Fŭh-he, from the back of a tortoise. It is thus represented. *



With the lines, one whole and the other divided, or an odd and an even number, by placing on each, first a whole and then a divided line, the 四象 Sze-seang are produced. Thus, on the whole line place a line ═══, then on the whole line place a a divided line ═══. Next on the divided line place a ═══ line; and finally, on the divided line place a divided line ═══, they are the Sze-seang.

By proceeding according to the same rule, i.e. by placing on each of these, first a whole line, and then a divided line, the 八卦 Pä-kwa are produced. In the Yĭh-

* This is the most approved method of representing the 洛書 Lŭh-shoo.

king they are carried to six lines on each other, which makes Sixty-four Kwa, to each of which a name is given.

The whole of this seems to consist in REPRESENTING BY LINES A GEOMETRICAL SERIES, WHOSE CONSTANT MULTIPLIER IS TWO. Carried to twenty-four lines, they are said to make 16,777,216 changes.

In the Lih-shoo, the five Elements and the points of the Compass are inserted. The fifth Element is 土 Too, which is commonly made to occupy the centre of circular diagrams. *

What gives these trifles such importance with the Chinese is, the belief that they represent the manifold changes which take place in nature, and in the affairs of the world; and when referred to by lot in divination, that they give previous intimation of those impending changes. Thus they become a source of profit to the impostor, who knows better; and an object of superstitious dread to the credulous mind, that is itself deceived.

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* For an account of the Five Elements, and the Theories of the Fortune-teller, Physiognomist, and others, consult MORRISON'S Chinese Dictionary, under the character 五 Woo, page 48, compared with 訓 K'hĭh, page 238.

CONCLUSION.

From the above dry detail of Names and Terms, the Reader must not expect to find, what the Writer did not mean to give. It is intended for the assistance of the Chinese Student, and not for the amusement of the general Scholar. *

It has often been remarked, that to teach Language, whether viva voce, or by Grammars and Dictionaries, is the humblest of all literary undertakings, and perhaps the most irksome. The labour is useful and necessary, and must therefore be submitted to. To teach the a, b, c, to spell, and to define single words, cannot, from the nature of things, be entertaining.

It is scarcely possible for a person in Europe, without a Chinese Assistant, to study the Language with success. Perhaps the following course may be the best for any one about to acquire the Language.

Begin with one of the works of Fiction, called 小說 Seaou shwŏ, 'Small talk.' They are not all colloquial. The 好逑傳 'Happy Courtship,' translated into English under the title of 'The Pleasing History,' is colloquial. The 紅樓夢 'Dreams of the Red Chamber,' in the Dialect of Peking, is also so. In attempting to read these, the lines of Poetry at the commencement of each section will be found too difficult for a beginner. All descriptions of person's dress; of houses; the words of inscriptions above doors, and in rooms, which inscriptions are called 扁額 Pëen-gĭh, are difficult. Also sentences contained on rolls of paper, called 對子 Tuy-tsze, or 對聯 Tuy-lëen, are generally unintelligible, without a large share of what may be

* The Author is informed, that the Rev. W. Milne, of Malacca, designs to publish an Account of Chinese Customs and Opinions, more calculated for the general Reader than this work.

called the Classical Literature of the Chinese. They have often an allusion to persons, places or events, which cannot be perceived, but by those who are acquainted with the tales of other times. What the persons, mentioned in the narrative, did and said, will generally be found easy.

In connexion with these books, the Student will find considerable assistance from the 聖諭廣訓註 Shing-yu-kwang-heun-choo. The 白文 Pih-wăn, or text of this book, is an Imperial production, and is in the style of 文章 fine writing. To each section there is a colloquial paraphrase by an officer of rank.

The Student may next advance to the works of Confucius; 四書註 Sze-shoo-choo, or 四書合講 Sze shoo-hŏ-keang, where, in the Commentary, he will find much concise and perspicuous definition.

The best copy of the older Classics called 五經 Woo-king, is that by Imperial authority, entitled 欽定五經傳說. The Commentary in this work, is in a lucid and good style. Having gone through these latter books, the Chinese give themselves up to general reading.

An European can have little motive to enter on the study of Chinese; or at least, can scarcely have motive sufficiently strong to carry him successfully through. Abstract Science, or the Fine Arts can learn nothing from China; and perhaps as much is already known, as can be known, to aid the general Philosopher in his reasonings. Her History will not bear out the fond expectations of the opposers of Christianity, in disproving the Jewish and Christian Scriptures; nor can the friend of Christianity obtain any useful addition to his Religion or Code of Morals from her Sages.

In China there is much to blame, and perhaps something from which to learn. A good Writer * has remarked that the Christian Spirit is very different from what may be called the heroic spirit; it is of a more tame, gentle, and submissive cast. It is matter of regret how little, in this particular, it has moulded the public feeling of Europe, and how much we yet overvalue a high proud spirit, with a bold disregard of consequences, and prefer it to a rational, meek, unaspiring and humble spirit. Nothing can be more unchristian than the stern resentment of insults cherished by Europeans.

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* Archdeacon Paley

The Chinese teach contempt of the rude, instead of fighting with them. And the man who unreasonably insults another, has public opinion against him, whilst he who bears and despises the affront, is esteemed.

The Chinese are fond of appealing to reason. They have their 義氣的人 Men of a high spirited sense of right, and who manifest a bold adherence to it, but still such characters are at great pains to shew that reason is on their side. They have no conception of that sullen notion of honor, that would lead a man to prefer being shot, or shooting somebody else, rather than explain and prove the truth and reasonableness of his words and actions.

Even the Government is at the utmost pains to make it appear to the people, that its conduct is reasonable and benevolent on all occasions. They have found by the experience of many ages that it is necessary. To make out the argument, they are not nice about a strict adherence to truth; nor are their reasons or premises such that Europeans would generally admit: but granting them their own premises and statement of facts, they never fail to prove that those whom they oppose are completely in the wrong. A Chinese would stand and reason with a man, when an Englishman would knock him down, or an Italian stab him. It is needless to say which is the more rational mode of proceeding.

Were the religious and moral writings of Europeans considered by a person living in China, as a faithful delineation of their character, how much would he be mistaken. And on the other hand, if he formed his opinion from the follies and vices recorded in the daily Papers, whilst he would form a quite opposite opinion, it would be equally unfair. We should guard against judging of the whole by a part only. The European Student must not consider what the Chinese teach, and what they do, as always the same. Their moral maxims are as ineffectual in regulating their hearts and conduct, as the moral maxims of Christendom are with respect to Europeans. This, knowing what is right, and doing what is wrong, can be accounted for only on the principle that human nature is depraved, or fallen from its original purity and rectitude.

The Millions of China, whom, on principle, we must recognise as children of

the same Almighty Father, (for God hath made of one blood all nations of men) are rendered by the strong arm of power, exerted by the Magistrate, the Parent or Guardian, more afraid of telling truth than Europeans. They are vastly prone to prevaricate, to deceive, to lie. Superstition and Idolatry usurp the place of true Religion; and, Chinese, like the rest of mankind, are inclined to be satisfied with external observances, instead of Religious and Moral Rectitude.

The affairs of Europe are of comparatively no importance whatever to China; and on the other hand, the affairs of China do not much concern Europeans. There exists mutual indifference.

The Greeks and Romans were the ancestors of Europeans. The scenes of their battles; the situation and antiquities of their cities; the birth place of their Poets, Historians, Legislators, and Orators, all possess an acquired interest in the minds of those whose education has led them to an early acquaintance with them. But it would be difficult for a Chinese of the best talents and education, to acquire in the years of manhood, a similar interest.

The Chinese also can point out the scenes of battles where thousands fought and died; the situation of splendid courts; the tombs of Monarchs; the abodes of Historians, Moralists and Poets, whose memory is dear to them, and which interest their hearts in the antiquities of their fathers. But what they look on with interest and pleasure, can certainly have few charms for a foreigner, who is excluded from their families, and passed from Peking to Canton in a boat, under military escort. Still from this to deny that the country does not possess any of the charms of Europe, does not seem a fair conclusion. If the reality of things is to be judged of by the feelings of the inhabitants of a country, every region of the world, and every state of society, would in its turn assume the place of high superiority. Europe, which is the most scientific portion of the globe, is not yet free from selfish and narrow prejudices; and to a person placed on the Eastern verge of the Asiatic Continent, who hears little of the nations of Europe, but the distant rumour of their perpetual wars, with all their advantages, they appear still as rancorous against each other, as if they possessed no great principles of equity and justice to appeal to, or were too selfish and barbarous to do so.

There are certainly not many things in which the Chinese are worthy of imitation: there is, however, one benevolent cause, which a Chinese would never think of opposing, but which has yet to struggle with much unreasonable opposition in modern Europe, viz. that of making education as general as possible, and giving to Moral Science a decided preference to Physical Science, in the education of youth. To honor virtue more than talent. It is painful to hear a smattering of astronomy and geography, together with a little music, drawing, and dancing, which can be of very little use in the regulation of the heart and life, considered of great value, whilst instruction in Relative and Religious Duties, on which depend the peace and happiness of families and of nations, is lightly esteemed. To utter a moral or religious sentiment any where but in the pulpit is esteemed perfectly insufferable. Every benevolent Englishman must wish to see the reasoning faculty more called into exercise, than it generally is amongst the poor of his own country, and to hear Duty to Parents, with a Rational and Religious Self-controul, quite as much honored in general conversation as those attainments and accomplishments, which may confer elegance on a dwelling, and give grace to a person, but which have no influence on the Springs of Human Action, morally considered, nor feed the Sources of real heart-felt Human Bliss.

The Writer, however, means not to insinuate, that in morals we are inferior to the Chinese; he believes the fact to be very far the reverse. Their advantages indeed have not been equal to ours; and our public morals are still greatly below what our acknowledged standards require. As, 'Fas est ab hoste doceri,' so probably in some things, nations denominated Christian, may yet learn from Heathens. As Confucius taught, our dislike of a man's vices should never be carried to such a height, as to make us blind to what is really good about him.

The good traits in the Chinese character, amongst themselves, are Mildness and Urbanity; a wish to shew that there conduct is reasonable, and generally a willinguess to yield to what appears so; Docility; Industry; Subordination of Juniors; Respect for the Aged, and for Parents; acknowledging the claims of poor kindred: these are the virtues of public opinion, which, of course, are, in particular cases, often more shew than reality. For on the other hand, the Chinese are Specious, but Insincere,

Jealous, Envious, and Distrustful to a high degree. There is amongst them a considerable prevalence of scepticism; of a Sadducean, and rather Atheistical spirit; and their conduct is very generally such as one would naturally expect from a people whose minds feel not that sense of Divine Authority, nor that reverence for the Divine Majesty and Goodness, which in Sacred Scripture is denominated the 'Fear of God.' Conscience has few checks but the laws of the land; and a little frigid ratiocination, on the fitness and propriety of things, which is not generally found effectual to restrain, when the selfish and vicious propensities of our nature, may be indulged with present impunity. The Chinese are generally selfish, cold-blooded, and inhumane.

Perhaps the behaviour of no people amongst themselves, and towards Foreigners is exactly the same. With the Chinese it is exceedingly different. When interest or fear do not dictate a different course, they are to Strangers, haughty, insolent, fraudulent and inhospitable. A Merchant will flatter a foreign devil (as they express it), when he has something to gain from him; then he can be servile enough; particularly if he is not seen by his own countrymen; for the presence of a menial servant of his own nation, will make him more on his guard in yielding his fancied superiority. Europeans are secluded from general intercourse with natives of different ranks; which affords great facilities to Merchants and native domestics to combine and impose upon them, which they usually do. Few instances of gratitude or attachment have ever occurred on the part of servants to their European Masters. The Chinese study to get the better of those with whom they have to contend, by bringing the other party into a dilemma, like the king in Chess, who is reduced to checkmate; and they become apprehensive, when their opponents maintain calmness and an apparent indifference; they remember their own maxim, 'He that has reason on his side, need not talk loudly.'

Love to one's own country is perfectly compatible with benevolent feelings to all mankind; and the prosperity of this nation, with the prosperity of that. It seems quite a mistake to think that attachment to one's own People is manifested by a violent dislike of others.——Will the day ever come when the various Tribes of men shall live together as Brothers? When they shall not hurt, nor destroy each other any

more? When Truth and Knowledge shall universally prevail? Let us still cherish the pleasing hope, that so desirable a state of society will finally exist, and whilst cherishing this hope, every serious mind will readily join in the King of Israel's Prayer to the Almighty, O God, "let thy ways be known upon the Earth, and thy saving health amongst ALL NATIONS."

THE END.

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